

THE ROLE OF INTEGRATED CHRISTIAN COUNSELING
IN HELPING A CHINESE FILIPINO FAMILY DEAL WITH INFIDELITY

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ABSTRACT

This paper focused on how integrated Christian counseling was used to help a Chinese Filipino family. The readers could gain a deeper understanding of the dynamics of infidelity; how it affected the Chinese Filipino families, and the role which integrated Christian counseling played in bringing about healing in such families.

Results revealed that the combination of Hope-Focused Marriage Counseling, Cognitive Behavior Therapy, and Brief Pastoral Counseling have helped the Sy couple strengthen and saved their marriage.

CHAPTER 1

BACKGROUND OF THE STUDY

Significance of This Study

Relatively few studies have been made on traditional ethnic Chinese families in the Philippines and only a handful on Chinese Filipino families. Through this paper, readers could gain a deeper understanding of the dynamics of infidelity, how it affects the Chinese Filipino families, and the role integrated Christian counseling can play in bringing about healing in such families.

The pastoral counselor hopes that this case study will be useful in enhancing the art and science of counseling Chinese Filipino families especially in dealing with adultery. Based on this study, pastoral and professional counselors can see what kind of counseling techniques are effective for Chinese Filipino families.

Churches can train more Chinese Filipino lay counselors while school counselors can design suitable guidance and counseling programs in helping students with family problems. In addition, this paper can be used as a resource material for future studies on Chinese Filipino families and for Chinese Filipino churches in conducting premarital counseling and marriage enrichment seminars.

Chinese Filipinos

According to the Ethnic Groups Philippines (2017), the Chinese Filipinos comprise 2-4% of the entire Philippine population, which is 103,200,664 based on the latest United Nations estimates (Worldometers, 2017). 90% of them are native-born and belong to either the second, third, or fourth generation (See, 1997, p. 62). Overseas

Chinese who have settled in the Philippines are called *huaqiao* or Filipino-Chinese while those who have acquired Philippine citizenship are referred to as *hua-din* or *Pinsinos* (See, 1990, pp. 70-75).

The Tagalog term “*Pinsinos*” (literally *Pinoy na Intsik*), coined by Bernard Go (1972, as cited in See, 1990, p. 74), was used to refer to locally born Chinese who were raised and educated in the Philippines and have never known any other country. Today, the more popular term used in place of *Pinsinos* is “*Chinese Filipino*” or “*Tsinoy*,” which is an abbreviation for “*Tsinong Pinoy*” or “*Tsinong Filipino*” (See, 2004, p. 157). The noun “*Chinese Filipino*” connotes a person’s fundamental identity as a Filipino who has a Chinese heritage ” (See, 2013, p. 136).

The Chinese Filipinos refer to themselves as *lanlâng*, *Tiong Kok lâng*, *Hua-din* or *Hua-è* in the Amoy dialect (Uytanlet, 2016, p. 73). According to Ocampo-Go (1999, pp. 91-98), these are the locally born Chinese who are less than 60 years of age, have Christian names, speak Filipino or English as their first language, socialize with both Chinese and Filipinos, quite Westernized in thoughts and deeds, and have no memories of or affiliation with China.

The Chinese Filipinos are more at home in speaking Tagalog and English even though their parents wanted them to speak in fluent Fookien and Mandarin (Cariño, 1985, p. 37). The Chinese Filipino youth speak adulterated Chinese with a matching Filipino accent. They do observe a few traditional Chinese rites, but are relatively Westernized in their taste, values, and lifestyle. For instance, they prefer hamburger and Coke as opposed to *siopao* and tea (See, 1990, p. 32).

Present day Chinese Filipinos have imbibed a great deal of Filipino culture though they have been educated in Chinese schools (Uytanlet, 2016, p. 160). Despite the fact that they have Chinese names and distinctive Asian eyes, they have no recollection of China. Out of 510 Chinese Filipino respondents, 496 (97.3%) considered Philippines as their home (Uytanlet, 2016, p. 76). For the Chinese Filipinos, China is deemed as a tourist destination or a place to study or work (Uytanlet, 2016, p. 102).

Chinese Filipino Families

The term “family” in the Chinese context encompasses a person’s male ancestors and male descendants. That’s because a woman takes on her husband’s surname once she gets married. Endogamy, wherein Chinese parents would tell their children to marry another Chinese so as to preserve the Chinese culture, is still being practiced (Uytanlet, 2016, p. 66).

The desire to have a male heir in Chinese Filipino families is still very strong. It is considered an act of filial piety since only the male descendants can perpetuate the spread of the family name and to see the continued care of the family ancestral altar (Tong, 2003, pp. 75-76). Moreover, the oldest son is expected to take care of his parents when they get old. Most are trained at a very young age in their father’s business ((Pantoja-Mañalac, 2000, p. 108).

Conventional Chinese husbands believe that their primary obligation is that of a provider. They believe that as long as they are good providers, they qualify as good husbands ((Pantoja-Mañalac, 2000, p. 150). Lance shared how blessed he was that his tycoon father, John Gokongwei, prioritized his family by coming home for dinner every night at 7:30pm (Gokongwei, 2016, p. 8). Chinese fathers serve as the authority in the

family while the main task of wives is to bear and rear children, and to take care of the home (See, 2004, pp. 122-131).

Parents command considerable respect from their children even when the children become adult (Chun, Lam, & Wong, 2011, pp. 98-100). They discourage aggression in children for children who misbehave bring shame to the family name. Criticism and discouragement are used by traditional Chinese parents to challenge their children to excel. However, some developed poor self-esteem and failed in their endeavors (Ling & Cheuk, 1999, pp. 16-24). Unlike before, when only those with honors in school were deemed intelligent, modern Chinese Filipino parents have an inkling of Multiple Intelligences and encourage their children to pursue varied interests to enhance their skills and knowledge (Gardner, 2006, pp. 8-21).

Chinese philosophers exhorted the Chinese to control their emotions as well as take advantage of *kun* (Chinese word for *adversity*) to develop their character and to do greater things (Baviera & See, 1992, p. 67). That was why *zhi* (Chinese word for *ambition*), an unbounded compulsion to be educated and be successful in one's chosen field, characterized overseas Chinese (De Mente, 2000, pp. 476-480).

Counseling Chinese Filipino Families

For the past twenty years, the pastoral counselor has personally witnessed how the breakdown of marriages adversely affected the Chinese Filipino families. Although the studies of Amato (2000, pp. 1269-1287) as well as Wallerstein and Lewis (2004, pp. 353-370) were on how divorce affected American children, similar results can be seen in Chinese Filipino children whose parents had separated. These American children had lower academic achievements, more behavioral problems, poorer psychological

adjustments, more negative self-concepts, greater social difficulties, and more problematic relationships with both parents. They had to forfeit their childhood and adolescence to take on more responsibilities and thereby, had less time to enjoy their lives, to develop close friendships, and to cultivate shared interests (Wallerstein, Lewis, & Blakeslee, 2000, pp. 6-13). They played less, joined less extra-curricular activities (e.g., sports or music), and were less involved in enrichment programs (Wallerstein & Lewis, 2004, pp. 353-370).

Adolescents who were confronted with parental separation felt self-inferior, angry and confused. As a result, depression, decreased school performance, relationship problems, inappropriate sexual behavior, substance abuse, and delinquent behavior ensued (Cohen, Hagan, Coleman, & Foy, 2002, pp. 1019-1023). Chinese adolescents in Hamid, Yue, and Leung's study (2003, pp. 111-130) adopted a philosophy of doing nothing because they believed whatever happened was part of *yun* (Chinese word for *fate*). On the other hand, resilient Chinese Filipino children adhered to the meaning of the Chinese word for *crisis* – which literally means “there’s an opportunity in every danger” (Young, 1983, as cited in Yu, 2006, p. 91).

The inability to give birth to a son, the gravest major offense in filial piety, is one of the reasons why Chinese Filipino couples separate (Cariño, 1985, p. 41). Penalties for the inability to bear a son as early as the Ming Dynasty (1368–1644) included being cast aside to give way to a concubine or being sent back to her own parents (Lee & Wiles, 2014, pp. 1618-1644). Chinese Filipino husbands are encouraged by their parents to sire a son from another woman if the wife can't bear a son (Cheong, 1983, p. 41). Basas,

Tio, and Tolentino's (1998, p. 60) study of Chinese Filipino couples revealed that in-law related problems served as major sources of conflicts.

As heads of the family, Chinese husbands strive for economic success and upward mobility so much so that many travel around the Philippines and work overseas to earn more money (See, 1997, p. 99). There are eight million Filipino migrant workers living overseas, which comprise about 10% of the country's population of 86 million (Nicholls, Lua, & Belding, 2010, p. 105). This kind of scenario often times led to the neglect of each spouse's emotional and sexual needs, which made them easy prey for illicit liaisons (Dayan, Tiongson-Magno, & Tarroja, 2001, pp. 7-8).

Due to the Chinese concept of shame and "saving face", not all Chinese Filipino couples file for legal separation or marriage annulment (Lynch & Hanson, 1998, p. 301). For the sake of the children, they'd have meals together at home, go out as a family, attend family functions together, and stay together under one roof (Alegre, 2002, as cited in Yu, 2006, p. 2). The reason why some Filipino couples lived separately and opted for informal arrangements is because of the cost (Medina, 2001, p. 200). An annulment, which cost at least P200,000 (or US \$4,000), is very expensive considering that minimum wage earners only receive P168,000 (or US \$3,360) a year (National Wages and Productivity Commission, 2017).

Chinese Filipinos in the Philippines hesitate in consulting marriage counselors due to the stigma that only mentally deranged people consult counselors, psychologists or psychiatrists (See, 1997, p. 195). Cost is another factor as one counseling session amounts to a minimum worker's day's wage of P491 or \$10 (National Wages and Productivity Commission, 2017). Many don't have health insurances, which only covers

illnesses, hospitalization, death, or accident. Being covered by an insurance agency for counseling is still unheard of. Yet counseling is crucial for it helps some couples work out their issues and they no longer push through with annulment or divorce (Weeks & Fife, 2014, p. 291).

Role of Integrated Christian Counseling

Christian counseling is unique (Wright, 1993, pp. 301-308) in that the Bible is the final standard of authority; dependence on the power of the Holy Spirit is emphasized; and it deals with all the components of humanity (i.e. physical, psychological, and spiritual). In contrast to Freud's psychotherapy, authentic biblical counseling includes conviction of sin, process of sanctification following true salvation; and godly counsel from mature believers (Oliver, Hasz, & Richburg, 2000, pp. 17-19).

Jesus is the best model for a counselor. In fact, He is called the "Wonderful Counselor" in Isaiah 9:6 (New International Version).¹ Instead of condemning the adulterous Samaritan woman, He focused on her need for a Savior (John 4). Jesus showed His empathy when He wept upon seeing the grief of Mary & Martha over their dead brother, Lazarus (John 11:35). Like Jesus, love will be the supreme ethic in integrative therapy (Smith, 1990, pp. 99-102).

There are five Greek verbs for counseling (Minirth, 2003, p. 16): *parakaleo* - to beseech, exhort, encourage or comfort (Romans 12:1; 2 Corinthians 1:4; Rom. 15:30); *noutheteo* - to warn or confront (Romans 15:14); *paramutheomai* - to have a positive attitude, to cheer up (1 Thessalonians 2:11); *antechomai* - to be available, to cling to, to hold up spiritually or emotionally, to support; and *makrothumeo* - to be patient or to have persistence (Matthew 18:26, 29; James 5:7; and Hebrews 6:15). Hence, Christian

counselors should encourage, confront, offer hope, support, and be patient with their clients.

As Beck and Demarest (2005, p. 14) wrote, the book of Holy Scripture is part of God's revelation to us. The pastoral counselor agrees with Beck and Demarest (2005, pp. 21-23) in using *engagement*, an approach of integrating trustworthy material from psychology and theology in understanding the human person. Integrative Psychotherapy (McMinn, 2002, pp. 185-187) addresses three domains: functional, which helps clients manage symptoms of distress and make strategic behavioral changes; structural, which targets the clients' cognition; and relational, which helps improve clients' social relationships.

According to Wedding & Corsini (2011, pp. 500-501), there are four major routes toward integrative psychotherapies: (1) technical eclecticism, which is selecting the best treatment procedure for the client and his or her problem; (2) theoretical integration in which two or more therapies are united to produce a better result; (3) common factors which unite core ingredients shared by different therapies; and (4) assimilative integration which entails a firm grounding in one system of psychotherapy yet incorporate practices from other systems. Christian counselors can thereby integrate therapies that complement the teachings of the Bible.

The pastoral counselor drew insights from the Bible as well as from Hope-Focused Marriage Counseling (Worthington, 2005, pp. 1-28), Cognitive Behavior Therapy (Beck, 2011, pp. 1-16), and Brief Pastoral Counseling (Stone, 2000, pp. 1-25). Each of these interventions is supported by biblical principles and will be discussed below. Furthermore, all three stressed the importance of therapeutic alliance

(Worthington, 2005, p. 29). The pastoral counselor hoped that through integrated Christian counseling, she can provide interventions to enhance and hopefully, to save the marriage of this Chinese Filipino couple. Moreover, this case study can also serve as a model for other couples.

Hope-Focused Marriage Counseling

Hope-Focused Marriage Counseling (Worthington, 2005, p. 24) advocates that amidst their marital problems, couples have hope in God and work out their faith through love. To promote hope, couples are taught new ways to communicate and act with each other (Worthington, 2005, p. 149).

Only one assessment and five to eight sessions are needed in Hope-Focused Marriage Counseling (Worthington, 2005, p. 41). It can easily be adapted by pastoral counselors and pastors who counsel. It includes over a hundred useful interventions that can enhance the nine areas of marriage. The nine areas of marriage that will be looked into are: central values; core vision of the marriage; confession and forgiveness; communication; conflict resolution; cognition about the marriage; closeness; and commitment.

It is important to know and respect the couple's central values. Homework are given to them assess their central and even competing values. In case one of their values is detrimental to the marriage, the counselor can help the couple examine the consequences that will ensue if the behavior continues (Worthington, 2005, p. 107). Taking a history of the couple's relationship and each partner's parents' relationship is one way to explore the couple's core vision. The counselor can ask each partner his or her vision of a perfect marriage.

Hope-Focused Marriage Counseling promotes confession and forgiveness as taught in the Scriptures. Worthington (2005, p. 131) suggests the following in helping people walk through the steps of forgiving: remind couples that their goal is to restore their marriage; help them experience the pain rather than deny or minimize it; help each partner empathize with the other; help each person reflect on his or her own capability of inflicting hurt; help each person recall times that he or she has been forgiven; provide an opportunity for each person to say aloud that he or she forgives the partner; and discuss the maintenance of forgiveness.

Hope-Focused Marriage counselors can help couples avoid devaluing communications by teaching them to edit triggers that fire off conflict or “love busters”. Couples should learn how to better communicate love to each other directly and positively. They must learn to listen, share information, experiences, feelings, and values. They can acquire the skills of sharing and refusing requests graciously (Ripley & Worthington, 2014, p. 210).

Worthington (2005, p. 169) has four general guidelines in helping couples resolve conflicts. The first is to deal with conflict as it is being acted out in the session. The second is that only one major issue be discussed per session. The third is to point out the positive words said or actions exhibited during the session. The fourth is to create a joint platform to discuss a problem.

Strengthening marriages entails changing cognition to focus on love, work, and faith. Couples should recognize and replace negative thoughts with positive ones by using journals and thought logs. Instead of blaming the other spouse, each should learn

to take responsibility for their actions. Negative assumptions and unrealistic expectations about the marriage should likewise be changed (Worthington, 2005, p. 195).

To stimulate more closeness, one should value his or her partner. Worthington (2005, p. 33) defined love as being willing to value the other person and being unwilling to devalue that person. One practical intervention called the Love Bank is incorporated in the therapy session. Couples are encouraged to do things that would make their spouse feel loved. Doing so is like depositing into their spouse's Love Bank. On the contrary, doing things that hurt their spouse is withdrawing from their spouse's Love Bank. Couples should make more deposits than withdrawals.

Promoting marriage as a covenant to God and one's spouse, assuming a lifelong commitment, minimizing heavy-handed emphasis on "should", and securing an explicit pledge to try to work things out and to undergo therapy are ways to cement commitment in marriages. Since divorce pose as the biggest threat to commitment in marriage, couples in therapy are requested by Wright (1981, as cited in Worthington, 2005, p. 244) not to use divorce as a threat for six months, commit to completing at least three months of marital therapy, and to devote their energies to improve their marriage through marital therapy and working on the relationship at home.

Cognitive Behavior Therapy (CBT)

CBT was instituted by Aaron Beck in the early 1960s (Beck, 2011). CBT is structured, time limited and focuses on the patient's interpretations of situations and ways to evaluate these situations in a realistic manner. Beck posed open-ended questions for clients to reflect and arrive at their own conclusion (Wenzel, Brown, & Beck, 2009, pp. 124-125).

CBT clinicians should be warm, empathetic, and non-judgmental. They have a collaborative relationship with their clients in which goals are set (Wenzel et al., 2009, pp. 107-111). Clients no longer need to regard themselves as helpless since changing their thoughts, albeit difficult, is within their control. Giving assignments to clients empowers and enables them to realize how they can internalize circumstances. Through continuous feedback, clients can gradually see their improvement and be encouraged to strive harder (Beck, 2011, pp. 79, 294-298).

The word *cognitive* refers to the ways in which people make judgments and decisions as well as the ways in which they interpret or misinterpret one another's actions (Beck, 1989, pp. 22-28). Beck (2011, pp. 181-182) mentioned the following typical cognitive distortions: tunnel vision (seeing only what fits one's beliefs), selective abstraction (taking a statement out of context and arriving at an erroneous interpretation), arbitrary inference (having an unfavorable judgment due to personal bias), overgeneralization (concluding that a behavior is typical based on a single event), polarized thinking (looking at events as "all or nothing"), magnification (exaggerating the qualities of another person and "catastrophizing" or inflating the severity of a particular event's consequences), biased explanations (assuming unworthy motives), negative labeling (attaching critical labels), personalization (believing actions of others are directed at them), and mind reading (trying to tell what the other person is thinking).

According to Dr. Caroline Leaf (2008, as cited in Wright, 2011, pp. 3-4), research revealed that 87% of illnesses is attributed to our thought life and that chronic diseases are linked to toxic emotions. Barbara Johnson (1996, pp. 11-15) taught that pain is inevitable but misery is optional and that life is about 10% how you make it and 90%

how you take it. One should learn to take an optimistic outlook in life as this can enhance resilience development and serve as a protective factor, which is defined as an influence that modifies a person's response to some environmental hazard that predisposes to a maladaptive outcome (Smith & Carlson, 1997, pp. 231-256). Dixon and Reid's study (2000, pp. 343-347) authenticated the importance of optimism in overcoming life's dilemmas.

This can be applied to how couples look at their own spouse and marriage. Misunderstandings occur when one partner says one thing and the other hears a different message. Many fights could have been avoided or controlled if one would change his or her thinking and consequently, behavior towards his or her spouse. Beck (1989, pp. 255-273) suggested that we can teach couples to identify and question the thoughts that automatically enter their minds. Instead of thinking negatively of what the other person said, we can teach them to give the other person the benefit of the doubt and reframe their thoughts. Beneath conditional beliefs are core beliefs which are the fundamental ways that an individual regards himself or herself. If these are faulty, they should be reframed. Couples should likewise learn to relax their rigid standards and absolute rules, which bring about hidden fears and self-doubts (Baucom, Epstein, La Taillade, & Kirby, 2008, pp. 52-54).

Beck (2011, p. 3), believes that one's thinking invariably affects one's emotions and in turn, one's behavior. Clients are asked to think of their partner's good qualities instead of focusing on their weaknesses. Clients are asked to think of the happy times they've shared together. Hopefully, this would change the client's emotions – from irritability to acceptance, from disgust to appreciation.

Baucom et al. (2008, pp. 48-51) enumerated interventions for modifying behavior. Guided behavior change is one in which skills are not involved. For instance, a couple could initiate “love days” or “caring days”. They are to do something that would make their spouse happy. They could do this by asking their spouse to list a number of things that would make them feel loved. The protagonist in the movie *Fireproof* (2008) used this intervention to save their marriage. Skills-based intervention can be used to teach couples to communicate and solve conflicts more effectively. Beck (2011, p. 260) mentioned other techniques like refocusing, graded task assignments, exposure, and role playing.

To defuse anger in one’s mate, Beck (1989, pp. 332-356) proposed the following: clarify the problem, focus on solving the problem, divert your mate’s attention, schedule ventilation sessions, and leave the room or the house. It is better for couples not to talk when they are angry as they might say things they would regret afterwards. Leahy (2003, pp. 267-291) utilizes questions, reflections, and interpretations to draw out unexpressed primary emotions that underlie expressed emotions (e.g. hurt might be masked by anger). Beck (1989, pp. 352-355) The therapist can suggest the couple to schedule times to discuss emotions, to have “time-outs” or mutually agreed upon breaks from each other as needed, and to engage in self-soothing activities (e.g. exercise, listening to music).

CBT is a research-based and effective counseling technique for couples (Baucom et al., 2008, pp. 61-62). By helping couples change the way they think, their moods and behavior will considerably improve and consequently, change the level of conflict in their marriage.

Brief Pastoral Counseling

Some of the Chinese Filipino respondents in Lim's (2000, as cited in Yu, 2006, p. 30) study sought out priests, nuns, and pastors for counseling or would leave everything in the hands of God. Unlike their ancestors in mainland China, most of the Chinese in the Philippines believed in God – be it Jesus, Mary or Buddha (Pantoja-Mañalac, 2000, pp. 76-78). Needless to say, faith in God served as a strong anchor amidst the waves of crises in one's life (Ludovice-Yap, 1999, as cited in Yu, 2006, p. 32).

Brief Pastoral Counseling suits the clergy since they have a lot of responsibilities. Most pastoral counselors preach in various fellowships, lead Bible Study groups, visit the sick, conduct home visitation, and attend funeral wakes (Sanders, 1997, pp. 76-78). They not only care for their own church members but reach out to the community.

Brief Pastoral Counseling is solution-focused. Steve de Shazer's (1985, as cited in Hoyt, 2008, p. 268) philosophy of emphasizing what works for the client and asking the miracle and scaling questions are very effective interventions. In counseling couples, brief pastoral counselors channel mutual blame and shifting responsibilities to what have worked for the couple in the past (Oliver et al., 1997, p. 197).

Howard Clinebell and David Switzer (Webb, 2011, p. 3) came up with the ABC method of pastoral crisis intervention: (A) *Achieve* contact with the person; (B) *Boil* down the problem to its essentials; and (C) *Cope* actively with the problem. The principles of brief treatment include finding the focus, maintaining flexibility, building affective intensity, encouraging the alliance, arranging an emotionally affirming experience, and planning the treatment (Donovan, 1999, p. 3).

The brief pastoral counselor avoids diagnostic labels and pathologies; emphasizes people's existing strengths and resources; finds exceptions to the problem; negotiates goals and solutions; affirms that people are the experts in their own lives; focuses on the present and the future; knows that small changes can trigger big changes; tailors counseling to individual; and establishes clear goals (Oliver et al., 1997, pp. 44-49). Garfield (1998, pp. 55-65) mentioned that therapist activities include listening, observing, reflecting on client's attitudes and feelings, questioning, suggesting, explaining, confronting, assuring, teaching coping skills, giving homework, role playing, modeling, and self-disclosure. This is in line with what the Apostle Paul taught in 1Thessalonians 5:14 – that we have to warn those who are idle, encourage the timid, help the weak, and be patient with everyone.

Oliver et al. (1995, p. 236) attest that brief treatment methods have been found to be effective. The clergy need to respect the difference between pastoral care and therapeutic treatment. When necessary, they have to refer to outside resources like other church or parachurch counseling, professional counseling, medical or psychiatric help (Sanders, 1997, pp. 80-81).

Since this case study employs Integrated Christian Counseling, it is imperative to know what the Scripture teaches about the nature of man, marriage, and family. These will be covered in the next chapter.

CHAPTER 2

THEOLOGICAL FRAMEWORK

Biblical Understanding of the Nature of Man

Created by God.

The Bible clearly teaches that humans are created by God in His own image and that He created only two genders, male and female (Genesis 1:27). It is His desire that humans rule over the animals and His other creation (Genesis 1:28-30). On the sixth day, God saw all that He created, and declared it was very good (Genesis 1:31).

Besides giving human beings a physical body, God also endowed humans with soul and spirit. Plato (428-348 BC), Watchman Nee (1903-1972), Henry Alford (1810-1871), and Franz Delitzsch (1813-1890) favored *trichotomism* – which means that human beings have body, soul, and spirit. The word *soul* (Hebrew *nepeš*) occurs 755 times in the Hebrew Old Testament and *psyche*, Greek word for *soul* occurs 110 times in the New Testament. Both terms pertain to the seat of the intellect, will, and emotions (Beck & Demarest, 2005, pp. 130-131). The Hebrew word for *spirit*, *rûaḥ*, occurs 378 times in the Old Testament and its counterpart in Greek *pneuma* occurs 146 times in Paul's writings. These two terms denote the inner faculty of human beings that responds to God (Beck & Demarest, 2005, pp. 131-132).

Trichotomism is likewise supported in the New Testament such as Hebrews 4:12 which described the Word of God as a double-edged sword that divides soul and spirit. It says in 1 Thessalonians 5:23: "May God Himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ."

Created for Relationship.

God created human beings in the context of relationships. This is modeled by the Tri-une God in which the three persons of the Trinity (i.e. God the Father, God the Son, God the Holy Spirit) communicated with each other, made decisions together, and created things together (Beck & Demarest, 2005, pp. 340-343). God wants man to have fellowship with Him and with other human beings. The great commandment urges us to love God with our whole hearts, souls, and minds as well as to love our neighbors as ourselves (Matthew 22:37-39). It was God who said it was not good for man to be alone and created Eve to be Adam's companion for life (Genesis 2:18).

In the New Testament, Christians are exhorted to love one another (John 13:34, 35), bear and forgive one another (Colossians. 3:13), honor one another (Romans 12:10), live in harmony with one another (Romans 12:16), accept one another (Romans 15:7), serve one another (Galatians 5:13), be kind and compassionate to one another (Ephesians 4:32), submit to one another (Ephesians 5:21), admonish one another (Colossians. 3:16), and encourage one another (1 Thessalonians 4:18). These passages showed that God created human beings to have relationship with others.

Born with a Sinful Nature.

Since humans are created in the image of God (Genesis 1:27), we are endowed with intellect (Genesis 2:19), volition (Genesis 3:6), and emotions (Genesis 4:5). We are given the freedom to make our own choices. Adam and Eve disobeyed God by eating the fruit from the tree of the knowledge of good and evil (Genesis 3:6-7). From that time on, humans have to toil for food while women will experience pain in childbirth (Genesis

3:16-19). They were cast out of the Garden of Eden and eventually died physically as a consequence of their sin (Genesis 3:23-24; 5:5).

Adam's sin affected the entire human race. Through the covenantal or federal headship (Beck & Demarest, 2005, pp. 237-238), Adam legally represented all humanity. Through seminal or natural headship (Beck & Demarest, 2005, p. 238), Adam passed on to his descendants the fallen nature through procreation. This was concurred by the Apostle Paul in Romans 5:12: "Just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned."

As such, humans are born sinners. King David stated "I have been sinful from the time my mother conceived me" (Psalm 51:5). Children know how to lie, cheat, quarrel, or be envious without being taught to do so. That is why Jesus had to be conceived by the Holy Spirit and not through the sexual union of His human parents, Joseph and Mary.

The Apostle Paul made it clear that all humans have sinned and fallen short of the glory of God (Romans 3:10, 23). Because of sin, human's thinking had become futile and hearts were darkened (Romans 1:21-22). Human's emotions became corrupted with pride, envy, hatred, and lust. The punishment for human's sin is to be separated from God forever and suffer eternal torment in hell if they don't believe in Christ (Revelation 20:15).

Redeemed through Christ's Blood.

Knowing that all humans are sinful and cannot save themselves, God orchestrated the way for humans to be restored to a rightful relationship with him. Salvation is theocentric as God is the key, the center, and the prime actor (Wright, 2008, p. 39). He sent His one and only Son, Jesus Christ, to die on the cross for human's sins. Jesus is

100% God and 100% human. He claimed to be God in His seven “I am” sayings in the book of John (6:35; 8:12; 10:9, 11; 11:25; 14:6; 15:1). That was why the Jews picked up stones to stone Him when He said, “Before Abraham was born, I am!” (John 8:58-59). The miracles He did (e.g. raising Lazarus from the dead, healing the sick, feeding of the 5,000) confirmed His deity (Geisler, 1994, pp. 329-335). Like any human being, Jesus got tired (John 4:6), hungry (Matthew 4:2), and thirsty (John 19:28). He wept when Lazarus died (John 11:35).

Though Jesus was sinless, He willingly took the place of sinful human beings on the cross. Pontius Pilate could find no crime to convict him with (Luke 23:4). Both the Apostle Paul and the writer of Hebrews attested that Christ was sinless (2 Corinthians 5:21, Hebrews 4:15). It should be noted that crucifixion was reserved for the worst criminals and the most painful death ever invented by man. Crucifixion was invented by the Persians in 300 BC and perfected by the Romans in 100 BC (Davis, 2015).

As promised in Matthew 20:19, Jesus Christ rose from the dead on the third day. He appeared to Peter, to the Twelve, and to more than five hundred believers at the same time (1 Corinthians 15:3-6). This turned the disciples’ fear into courage such that they were able to witness for Christ at the risk of their lives. Foxe’s Book of Martyrs (2013, pp. 3-25) recounted how the twelve apostles and early Christians suffered for Christ and ultimately died as martyrs. God offers eternal life to all who will believe in Jesus in John 3:16: “For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life.” For believers, eternal life entails a meaningful life on earth and a place in heaven after death.

God's gift of eternal life can only be received by faith. Ephesians 2:8-9 states that: "For it is by grace you have been saved, through faith--and this not from yourselves, it is the gift of God-- not by works, so that no one can boast." Being religious or doing good works amounts to nothing in God's sight because according to Isaiah, "all our righteous acts are like filthy rags" (Isaiah 64:6).

Transformed with God's Help.

Repentance (Greek *metanoia*) should be evident in the lives of true believers. It pertains to a change in thinking tied to a related change in behavior (Green, 2008, p. 111). Those who believe in Christ are granted a new identity - children of God (John 1:12). They become new creations (2 Corinthians 5:17) and their past, present, and future sins are forgiven (Colossians 2:13). Augustine believed that believers cannot avoid sin without the help of God's grace (Roberts & Talbot, 1997, p. 261). In John 14:16, Jesus said that He will send another Counselor (Greek *parakletos*), the Spirit of truth, after His death. *Parakletos* can also be translated as Comforter, Helper, Advocate, or Friend (Satyavrata, 2009, p. 72).

Chan (2009, pp. 75-76) affirmed that the Holy Spirit not only convict believers of sin (John 16:8) but help believers overcome sins (Romans 8:26). Renewing the mind as advocated in Romans 12:1-2 is the first step so believers won't conform to worldliness. Only by God's redeeming grace can believers change their way of thinking and behaving. This subsequently brings about positive change in the way believers interact with their spouse, children, relatives, friends, colleagues, and acquaintances. They will be more sensitive to the needs of others, more tolerant, and forgiving.

The most effective way for believers to change their pattern of thinking is to ask help from the One who created human beings. This can be done by reading God's Word and praying. God uses the Bible as a way to communicate, comfort, encourage, guide, and correct believers. The Bible is the only offensive weapon mentioned in the full armor of God (Ephesians 6:10-18) and was used by Jesus to refute the devil thrice. Believers who apply God's Word will grow spiritually and exhibit Christlikeness. They strive to love God above all, love others as they love themselves, and to live holy lives. Praying, reading God's Word, and Christian counseling help in transforming lives as advocated in Matthew 18:15-20.

Biblical Understanding of Marriage and Family

Marriage as a Covenant.

James Torrance (1975, as cited in Anderson & Guernsey, 2012, pp. 50-51) defined covenant as a promise binding two people to love one another unconditionally. It meant that the parties bound themselves as a family in a relationship that could not be broken. Marriage is a covenant and it is similar with how God made an unconditional covenant with the people of Israel through their forefather Abraham in Genesis 15 (McCluskey & McCluskey, 2008, pp. 48-49).

Based on the Scriptures, it is evident that God placed much emphasis on marriage. He was the one who instituted marriage by providing Adam with a suitable helper. While Adam was sleeping, God took one of his ribs and made a woman out of it and brought her to Adam (Genesis 2:20a-24). This passage revealed God as the one who provided a complementary female partner for Adam and prescribed that a man leave his birth parents

and become one with his wife in a loving, monogamous relationship (Beck & Demarest, 2005, pp. 314-317).

Malachi indicated that God serves as a witness when a couple gets married (Malachi 2:14). Eve was not taken from the feet of Adam to be his slave, nor from his head to be his ruler, but from his side to be his beloved partner (Hollinger, 2009, p. 65). God created a suitable helper for Adam (Genesis 2:18). Out of the 21 times the word “*helper*” was used in the Hebrew Bible, it was used 16 times to describe God as the helper of Israel. It describes a beneficial relationship, not a sign of inferiority (Hollinger, 2009). The woman is to be a helper to her husband in the sense that she will enable him to achieve the blessings of God intended for married men (Cutrer & Glahn, 2007, p. 171).

Many wedding vows are patterned after the United Presbyterian Book of Common Worship (Sproul, 2003): “I, _____, take thee _____, to be my wedded husband/wife, and I do promise and covenant, before God and these witnesses, to be thy loving and faithful husband/wife; in plenty and in want, in joy and in sorrow, in sickness and in health, as long as we both shall live.” Vows are to remain intact regardless of the financial, emotional, and physical circumstances of the marriage. The death of one spouse nullifies this vow.

Marriage is designed to reflect God’s glory (Chan & Chan, 2014, p. 33). Malachi 2:16 clearly states that God hates divorce. The issue of divorce was brought up again in Matthew 19:1-9 and Mark 10:21-12. The Pharisees asked Jesus if it is lawful for a man to divorce his wife for just any reason. The phrase “for just any reason” is not in the parallel passage in Mark 10:2. Matthew possibly included it because he was writing to the Jews, who were aware of the dispute between the schools of Hillel and Shammai over

the interpretation of Deuteronomy 24:1-4. Hillel emphasized the clause "who becomes displeasing to him" and would allow a man to divorce his wife if she did anything he disliked (e.g. disobeyed; burned his food while cooking it). Shammai held that "something indecent" meant marital unfaithfulness, the only allowable cause for divorce (Schechter & Amram, 2002).

Jesus reminded them of God's original ideal for marriage by quoting Genesis 2:24: "A man will leave his father and mother and be united to his wife." The word "united" is from the Greek *kollao*, which means "to glue" or "to join fast together" and this is what commitment is all about (Stanley, Trathen, McCain, & Bryan, 2014, p. 244).

Jesus said that because men's hearts were hard, God allowed divorce but only in the case of marital unfaithfulness (Matthew 19:8-9). The term holy means "set apart" which can be likened to holy matrimony in which a man and a woman are set apart, excluding all others as they bond with each other (Swindoll, 1998, p. 32). Adultery is a grave sin in the sight of God such that it is part of the Ten Commandments (Exodus 20:17) and punishable by stoning to death (Leviticus 20:10). After King David committed adultery with Bathsheba (2 Samuel 11:1-5), he suffered the painful consequence of their son's death (2 Samuel 12:14).

Marriage requires hard work due to the presence of sin. It requires total commitment and unconditional acceptance to make it last a lifetime, which is God's design. The good news is that couples in conflict can ask the help of the Holy Spirit to work out their differences and consult marital counselors for help. Feelings come and go, but commitment entails that a couple tries to work things out even if they don't feel "in

love” anymore. Romance in marriage can be rekindled by changing one’s thinking about one’s partner and about the relationship (Beck, 1989, pp. 235-253).

Role of a Husband.

God provided His blueprint for families in His Word. The roles of husbands and wives have been outlined in Ephesians 5:22-32. Husbands are to love their wives. The Greek word used for “love” is *agape*, which brings to mind the sacrificial love that Christ showed His church (Wiersbe, 1986, p. 125). Husbands can do the same by applying 1 Corinthians 13:1-8 and by being attuned to their wives’ needs for affection, conversation, honesty, openness, financial commitment, and family commitment (Harley, 2013, p. 122).

A loving husband will be faithful to her in the course of their marriage. Proverbs 5:18-19 urges him to rejoice in the wife of his youth and forever be captivated by her love. Married men should shun pornography as they will eventually become dissatisfied with their spouse’s physique after seeing pictures of women with photoshopped perfect bodies (Becker, 2015, p. 69). Furthermore, pornography suggests exciting and enjoyable sex without commitment and without consequences (Smith, 2010, p. 233).

There’s a computer term called GIGO which stands for “garbage in, garbage out.” If an error is put into the computer’s memory, that error will show up in the computer’s output. Similarly, one who looks at pornographic magazines or visit pornographic websites is more prone to lust (Purnell, 2005, pp. 125-126). Matthew warns his readers that anyone who looks at a woman lustfully has already committed adultery with her in his heart and that one should gouge his eye out rather than the whole body to go to hell

(5:28). Origen misunderstood the meaning of this passage which is to deal with sin drastically and castrated himself (Carson, 1992, p. 44).

The Bible exhorts believers to take captive every thought and make it obedient to Christ (2 Corinthians 10:5). Immoral thoughts should not be entertained or there will come a time that we might act upon it (i.e. commit adultery; Matthew 5:48). The Apostle Paul instructed believers to fill their minds with pure and noble thoughts (Philippians 4:8).

Joseph ran away from Potiphar's wife, who repeatedly tried to seduce him. In like manner, men should resist and run away from temptation (Genesis 39:12). They should avoid going to questionable places even for business. They should openly share to their wives about their cross-sex friendships and not keep secrets (Jenkins, 1993, pp. 73-75).

Role of a Wife.

King Lemuel described the characteristics of an excellent wife in Proverbs 31. She is a woman of noble character and her husband, children and servants can count on her (Cutrer & Glahn, 2007, p. 173). In the New Testament, the Apostle Paul exhorted the wife to submit to her husband in Ephesians 5:22. Submission doesn't mean blind obedience or letting one's husband rule like a tyrant. Even though God created men and women as equal, God wants the men to serve as leaders in the family or church setting (Bowie, 1993, p. 124).

One way to submit is to respect one's husband. As indicated in Eggerich's (2006, pp. 185-187) book *Love and Respect*, men prefer respect over love. A wife should avoid correcting or ridiculing her husband in front of others especially their children. Instead, a

wife should appreciate, support her husband's dreams, speak well of her him at all times, and not breach his trust (Arterburn, 2013, pp. 171-178). Brent Atkinson (2005, as cited in Blume, 2006, p. 131) stressed that it is vital to respect your partner's dream even in the face of conflict.

Since the Chinese Filipino family is highly patriarchal and men might be intimidated by women who are more intelligent or more accomplished than they, the wife should make her husband feel respected (See, 2004, p. 129). In cases in which the wife doesn't respect her husband, the husband may look for someone who will make him feel like a man (Dillow & Pintus, 1999, p. 43).

A wife should know that the top five needs of her husband according to Harley (2011) are: sexual fulfillment, recreational companionship, an attractive spouse, domestic support, and admiration. She is to take good care of her outward appearance so that she still looks attractive to her spouse. The home must be a haven for the husband. She must give her spouse priority over her children.

Role of Sex in Marriage.

Marriage is defined in the Bible as a sexual, procreative, heterosexual, monogamous, and non-incestuous union (Rosenau, 2002, pp. 4-11). Sex is God's gift to married couples. It is for unity, procreation, and pleasure as celebrated in the Song of Songs (Penner & Penner, 2003, p. 27). The Apostle Paul gave a clear guideline that a married couple can abstain from sex for a limited period of time for the purpose of prayer (1 Corinthians 7:3-5).

Sexual immorality is explicitly forbidden in the Scriptures (e.g. Galatians 5:19, Ephesians 5:3, Colossians 3:5-6) and includes lustful thoughts (Matthew 5:28) and doing

anything by oneself for the purpose of sexual arousal (Wilkinson, 1998, pp. 170-172).

Both fornication and adultery fall under sexual immorality. Fornication pertains to sexual intercourse before marriage while adultery refers to sexual intercourse outside of marriage (Geisler, 1994, p. 284).

Young men are warned against the seductive adulteress in Proverbs 2:1-22; 5:1-23; 6:20-35; and 7:1-27. One who commits adultery is called a senseless fool who ruins himself (Proverbs 6:32). In the Old Testament, adultery is used as a metaphor for Israel's idolatry and infidelity (Hosea 4:1-19). The author of Hebrews exhorts Christians to honor marriage by keeping the marriage bed kept pure because God will judge the adulterer and all the sexually immoral (13:4). Deuteronomy 5:9 talks about God's punishment of children to the third and fourth generations for their parents' iniquities. Extramarital affairs are one of the common patterns transmitted (Ortman, 2009, p. 55).

Forgiveness in Marriage.

Believers are urged to bear with each other and forgive just as the Lord Jesus forgave us (Colossians 3:13-14). In the context of marriage, the spouse who is wronged should forgive while the one who has offended should confess and apologize. A passage like Colossians 3:13-14 can help clients be reminded of God's unconditional love and forgiveness and be encouraged to do likewise. The pastoral counselor can assign clients to read and memorize Bible verses relevant to their dilemma.

There are four Greek words in the New Testament for reconciliation: (1) *katallasso* (1 Corinthians 7:10) which means to change from enmity to friendship; (2) *apokatalasso* (Colossians 1:20) which is to reconcile completely; (3) *diallassomai* (Matthew 5:24) which is to bring about alteration from mutual hostility to mutual

concession; and (4) *katallage* (Romans 5:11), which is to change on the part of one person, induced by an action on the part of another (Lowry & Meyers, 1991, pp. 31-36).

This chapter deals with the theological perspective of human beings as being created by God, born with a sinful nature, but can be redeemed through the blood of Christ, and be transformed with God's help. A biblical understanding of marriage and family in which marriage as a covenant, the roles of husbands, wives, sex, and forgiveness in marriage was presented. Chapter 3 will include a review of related literature regarding what constitutes great sex in marriage as well as issues related to infidelity and divorce.

CHAPTER 3

REVIEW OF RELATED LITERATURE

Great Sex in Marriage

Smalley and Cunningham (2008, p. 16) said that for great sex to occur in marriage, there should be honor and security. A British National Sex and Relationship Survey in 2002 revealed that sex for married women is just as good as it is for men. 64% of married women said the best sex they've ever had is within marriage (Parrott, 2009, p. 33).

According to Juliette Kellow (2002, as cited in Parrott, 2009, p. 77), truly great sex and deep intimacy occur within the trusting and committed environment of marriage. In relationships where trust is high, one is confident that his/her partner will not deliberately hurt him or her. The quality of a couple's relational intimacy will shape their sexual intimacy (Smith, 2010, p. 221).

When it comes to sex, men are likened to a microwave and women to a Crock-Pot because it takes women longer to warm up for lovemaking (Dillow & Pintus, 1999, p. 39). Men should know that 80% of a woman's need for meaningful touch is nonsexual (Smalley, 1996). Men are stimulated by sight while women respond more to loving words and tender touch (LaHaye, 1997, pp. 32-42). This is confirmed by a study conducted in China which revealed that their partner's physical attractiveness is important for men while for women, it is affection (Parish et al., 2007).

Good lovers are romantic, good listeners, know how to use words, understand a woman's body, spontaneous, and able to have fun with sex (Keesling, 2008, pp. 197-

213). Being able to laugh together and have fun is important (Harrar & DeMaria, 2007, pp. 23-26).

Most husbands would want their wives to initiate lovemaking yet sexual patterns are influenced by one's culture. For example, in Bali, it is the men who are passive and the women who take initiative in sex. With aging, men may desire sex less often (Rosenau, 2002, p. 245).

Issues Related to Infidelity

Definition of Infidelity.

The three hundred thirty-two clinical members of the American Association of Marriage and Family Therapists defined an affair as a sexual and emotional secretive relationship occurring concurrent to a committed, cohabiting relationship (Softas-Nall, Beadle, Newell, & Helm, 2008, p. 388). Being emotionally or spiritually intimate with someone other than your spouse can destroy a marriage as effectively as becoming sexually intimate with another person (Weeks & Fife, 2014, pp. 247-278).

Types of Infidelity.

According to the Infidelity Recovery Institute (2017), there are seven types of infidelity. The first type is the Accidental Affair, also known as the one-night stand. It usually occurs when a spouse is away from home (i.e. on a business or pleasure trip) and in the heat of the moment especially when one is drunk. Frequently, there is no emotional involvement and may occur with a perfect stranger befriended at that time.

The second type is the Avoidance Affair (Infidelity Recovery Institute, 2017), in which the affair serves as a substitute because the couple relationship has become predictable and "lifeless". Conflict is avoided at all costs, which means true feelings are

not shared and resentment begins to build. The affair partner is seen as someone whom they can be themselves without fear of judgment.

The third type is the Philanderer Affair (Infidelity Recovery Institute, 2017). The *phil* in philanderer means “love” and a philanderer’s love never seems to stop. If the philanderer is a male, he is also known as a Womanizer and Casanova. He is often adored and pampered by his mother and his father might have left the family by withdrawing or chasing other women. For the philanderers, the affair partners are simply conquests and no emotional attachment is formed. Seduction is a part of their game and they are typically insecure, manipulative, and habitual liars.

The fourth type is the Entitlement Affair also known as the Celebrity Affairs, Royalty Affairs, or Revenge Affairs (Infidelity Recovery Institute, 2017). It is usually a serious, long-term one in which the straying partner is charming, popular, successful, powerful, and assume that his or her hard work entitles him or her to have affairs. The couple lives separate lives as their professional interests become more important than family relationships. The third party may have more in common with the straying partner than the spouse and is attracted to the power and the perks of the straying partner.

The fifth type is the Split Self Affair or otherwise known as the Romantic Affair (Infidelity Recovery Institute, 2017). The “split-self” affair is generally a person living a double life, who values the comfort and appearance of a long-term marriage but also has another partner outside marriage. The marriage typically revolves around work or the children and then one spouse develops a strong relationship with a third party he or she has gotten to know in the workplace or church. The third party is typically younger by ten to twenty years, had a difficult childhood, and might be a hired help (e.g. nanny,

prostitute, personal assistant, dance instructor, or gym trainer). The third party shows genuine interest in what the cheating spouse say and do, making him or her feel special. Most romantic affairs are passionate, serious, and long-term.

The sixth type is the Exit Affair (Infidelity Recovery Institute, 2017). In this type of affair, one spouse has already decided to leave the marriage and the affair provides the justification. This is usually due to the underlying tension and resentment in the marriage that have accumulated through the years but remained unresolved.

The seventh type is the Sexual Addict Affair, (Infidelity Recovery Institute, 2017) in which the addict has brief, meaningless affairs as a mood-altering tool. The sex addict plans his or her life around sex or the love object of the moment and engages in escalating patterns of sexual behavior despite increasing negative consequences to one's self or others (Becker, 2015, p. 9). Many have a background of abuse (sexual, physical, emotional) and/or neglect as well as family histories sprinkled with numerous addictions.

Causes of Infidelity.

David C. Atkins (2008, p. 12) discovered that among people in the United States over the age of 60 in 2006, 28% of men and 15% of women were in an adulterous relationship at some point in their marriage. Some affairs occur as a result of innocent "friendships" especially among colleagues (Marano, 2012, pp. 60-69), dancing partners, and chat mates in the Internet. Accidental Infidelity or one-night stands may be motivated by loneliness or curiosity and are generally the result of poor boundaries and the misguided thinking that "*this could never happen to me.*"

According to Ortman (2009, p. 32), women seek emotional intimacy while men want to have sex in affairs. The 2006 Sexuality Survey of China revealed that men's

infidelity was due to sexual dissatisfaction with his partner while women's infidelity was due to deficits in love (Zhang, Parish, Huang, & Pan, 2012). All four of the women in Jeanfreau, Jurich, and Mong's study (2014, p. 327) revealed that lack of quality time, inability to resolve conflict, and lack of attention within the marriage were predisposing factors to the affairs.

DeMaris (2013, p. 1474) reported that men were about three times more likely to be the cheating spouse and that problems due to extramarital involvement were strongly related to marital disruption. The Filipino men in Dayan et al.'s study (2001, pp. 7-8) attributed infidelity to their wives' nagging, jealousy, dominance, lack of understanding, and frequent absence. They chose younger women as mistresses to relive their lost youth and to boost their egos.

Couples in which the male engaged in marital infidelity were characterized by significantly lower male sexual satisfaction and lower male positive communication (Allen et al., 2008, p. 243). In China, research showed that there is considerable acceptance of commercial sex workers as part of male business transactions and social life and therefore, a lot of extramarital sex occurs (Zheng, Zhou, Liu, Li, & Hesketh, 2011).

Effects of Infidelity.

The phases of an affair consist of the inception, prediscovery, discovery, recovery, and resolution (Rosenau, 2002, p. 347). When confronted with adultery, the betrayed spouse may deny it at first, feel betrayed, hurt, depressed, angry, or vengeful. The betrayed spouse would wonder what's wrong with him or her. His or her mind swirls with unanswered questions and the desire to know the answers. His or her

assumptions about his or her partner's character, the security of the relationship, own self-confidence, and perception of reality have been shattered. Some would try to win the spouse back while some would opt for divorce (Ortman, 2009, p. 36).

When faced with infidelity, women are more traumatized than men because they invest more of themselves in relationships and equate their self-worth with being loved. Women are twice as likely to suffer from depression as they tend to direct their anger and criticism against themselves in self-blame (Ortman, 2009, p. 37). Men react by shutting down, suppressing their feelings, or directing their anger against their partner or her lover. Most women try to save the marriage while most men leave when faced with infidelity. This may be due to men's financial independence and less investment in relationships (Ortman, 2009, p. 37). Children in families dealing with infidelity may become depressed, withdraw, and underachieve (Gordon, Baucom, Snyder, & Dixon, 2008, p. 438).

Healing after Infidelity.

Snyder, Baucom, and Gordon (2008, p. 300) described a three-stage model for helping couples move past an affair. The first is dealing with the initial impact, the second is exploring contributing factors and finding meaning, and the third is reaching an informed decision how to move on whether to stay together or not. Preliminary empirical findings support the efficacy of this cognitive-behavioral intervention.

Bird, Butler, and Fife (2007, p. 1) suggest that healing occurs as couples pass through a seven-step process: (1) exploration of emotions and thoughts surrounding the infidelity, (2) expression of these to their partner, (3) development of empathy, (4)

softening of emotions, (5) acceptance of personal responsibility and reduction of blame, (6) establishment of accountability, and (7) restoration of trust.

Typical emotional responses to the discovery of infidelity include denial, anger, fear, and sadness. Instead of suppressing them, it is better to acknowledge these feelings and decide how to express them appropriately. Seeking therapy, joining a support group, keeping a journal, taking medication (if necessary), and prayer help one in the road to recovery after the discovery of the affair (Ortman, 2009, p. 37).

Ross (2013, p. 107) testified that with God's help, there can be healing even in the aftermath of infidelity. Anderson (2007, pp. 1-50) shared how she and her husband worked things out after she ended her affair with her colleague. Having God in the picture is the first step. Only upon experiencing God's unconditional love and forgiveness can one forgive and love the unfaithful spouse.

The unfaithful spouse should apologize and show true repentance. Chapman and Thomas (2010, p. 24) imparted that there are Five Languages of Apology. The first is expressing regret (*I am sorry*). The second is accepting responsibility (I was wrong). The third is making restitution (What can I do to make it right?). The fourth is genuinely repenting (I'll try not to do it again). The last is requesting forgiveness (Will you please forgive me?).

Forgiveness is a process of releasing the anger and pain of the past. It takes time and is ongoing and would eventually result in freedom to love again (Ortman, 2009, p. 163). Case (2005, as cited in Weeks & Fife, 2014, p. 271) purported that forgiveness entails ceasing to seek justice or revenge; ceasing to feel anger or resentment; wishing the

other person well; and restoring relational trust. Some wounded spouses blame themselves for the affair and must learn to forgive themselves (Ortman, 2009, p. 169).

Infidelity as a Factor of Divorce.

Infidelity was found as one of the major culprits of marital break-up in Dayan et al.'s study (2001, p. 7). Allen and Atkins (2012, p. 1477) found that more than half of the 16,090 individuals assessed between 1991 and 2008 divorced their spouse for engaging in extramarital sex. Nearly one-fourth of those whose partners committed online infidelity had divorced (Gordon et al., 2008, p. 432). Shorter length of marriage, lower marital satisfaction, and lower commitment to working on the marriage increased the odds of a couple divorcing after an affair (Gordon et al., 2008, p. 431).

The best gift parents can give their children is a secure and stable marriage. Bowie (1993, p. 231) stated that children feel secure knowing that their parents love one another. Married couples should guard their marriages so that neither of them will commit infidelity.

Issues Related to Divorce

Annulment in the Philippines.

Divorce is not sanctioned in the Philippines, which is a predominantly Catholic country. Only legal separation or annulment is allowed. Legal separation permits a couple to live separately but not to remarry as they are still considered married in the sight of the law (Medina, 2001, p. 206). In Article 55 of the Family Code of the Philippines (2016), legal separation may be filed on the grounds of repeated physical violence; coercing a child to engage in prostitution; or connivance in such corruption or

inducement; drug addiction or habitual alcoholism; homosexuality; bigamy; sexual infidelity or perversion; attempted homicide; and abandonment.

Annulment, or the nullity of the marriage, is allowed in cases of fraud, mental illness, absence of parental consent, coercion into marriage, presence of sexually transmitted disease, and inability to consummate the marriage. Infidelity is not a ground for annulment. This is found in Article 45 of the Family Code of the Philippines (2016).

It is cited in one of the popular TV networks that one out of five marriages in the Philippines ended in annulment. In 2012 alone, there were 10,258 cases filed for annulment which accounts for an average of 28 cases out of 1,330 couples who got married daily (Takumi, 2014).

Prevalence of Divorce.

Based on the U. S. National Center for Health Statistics (2014), the marriage rate is 6.9 per 1,000 total population while the divorce rate is 3.2 per 1,000. That means that nearly 46% of marriages in the United States end in divorce. In England and Wales, the divorce rate decreased by 2.9% according to the Office of National Statistics (2013). This may be due to the increasing number of couples choosing to cohabit rather than enter into marriage.

Divorce rate among evangelicals who rarely attend church is 60% while for those who attend church regularly is 38% (Brandon, 2009, p. 15). Surprisingly, pastors rank third in divorce rates among helping professionals (Chan, 2015, p. 73).

Effects of Divorce on Children.

Most children of separated parents go through a stage of denial. They fantasized that their dad went on a business trip and will come home soon. The 2 to 4-year-old

children got angry when someone used the father's chair and sank into depression when the parent did not return as they envisioned (Ortigas, 1996, p. 28). They lost their appetite, their interest in studies, and their joy of playing with friends. They felt helpless, irritable, guilty, and fear of being abandoned (Ortigas, 1996, p. 29).

When the 36 Filipino children in Agravante-Go's (1998, as cited in Yu, 2006, p. 18) study were confronted with their parents' separation, 88.9% felt that their parents no longer love them while 61.1% viewed the parent who left as irresponsible. 25% and 32% wished that their dad would change and come back respectively.

Fernando and his colleagues (1994, as cited in Selvio & Ramos, 1998, pp. 60-66) discovered that early Filipino adolescents who were deprived of one parent due to parental separation felt unloved and tend to have lower self-concept. Youth who suffered the brunt of parental separation admitted being envious and jealous of those with intact families (Kagan & Gall, 1998, as cited in Yu, 2006, p. 19). This kind of sentiment was harbored all the more on special occasions such as birthday, Christmas, and New Year (Albert, 2000, as cited in Yu, 2006, p. 19).

In her study of 266 high school students whose ages ranged from 13 to 17, Salvosa (1992, pp. 63-67) found that the academic achievement and security level of father-absent respondents were much lower than those father-present respondents. Batacan (2000, as cited in Yu, 2006, p. 20) indicated that the academic performance of female adolescents with separated parents was significantly lower while their misbehavior was significantly higher. It was said that the presence of both parents and peer influence were important determinants of adolescent smoking, drinking, and drug

use (Domingo & Marquez, 1998, as cited in Raymundo, Xenos, & Domingo, 1999, p. 70).

Poon and Lau (1999, as cited in Cortez, Lo, & Uy, 2003, p. 56) found out that the way children looked at their situation determined their resiliency. For instance, more resilient children regarded problems as temporary, learned to be patient, accepted and adapted to life's changes, looked for happiness amidst difficulties, and were others-centered.

Summary

The discussion above revealed the negative effects of issues related to infidelity and divorce. When a marriage ends in divorce, children suffer too. After ten years, Judith Wallerstein and her team (2000, pp. 26-51) interviewed 116 out of the 131 children whose parents divorced from the original study. The results revealed that compared to children in intact families, it was harder for them as they were deprived of economic and psychological support. They felt less protected, less cared for, and the sense of loss and wistful yearning persisted.

According to an analysis of the National Survey of Families and Household done by Linda Waite (Waite & Gallagher, 2000, pp. 89-96), 86% of unhappily married people who stick it out find out that five years later, their marriages are happier. Nock (2007, as cited in Balswick & Balswick, p. 300) argued that if this is the case, there is no benefit in leaving a marriage because one is unhappy because these marriages may be happy at a later stage. The pastoral counselor hoped that through this case study, couples dealing with infidelity will try to work things out and save their marriages.

CHAPTER 4

CASE STUDY ON THE SY FAMILY

The pastoral counselor employed a qualitative descriptive design, utilizing the case study method to determine the role of integrated Christian counseling in helping a Chinese Filipino family deal with adultery. The Sy (pseudonym) family served as the unit of analysis for this study. In-depth assessment was done for the couple through interviews and testing. Counseling sessions using integrated Christian methods were conducted to help the couple handle the situation in the best way possible.

Chief Complaint

The Sy couple, Ted and Bea (pseudonyms), came for counseling because Bea felt emotionally drained and numb after putting up with Ted's infidelity for so many years. She chose to look the other way before to preserve harmony at home. After much prodding from her sister and daughter, Bea decided to see me and I met with her for five times. She opted for temporary separation hoping that this would force her husband to reflect on how he was hurting her and their marriage.

The pastoral counselor served as the mediator when Bea confronted Ted in their home. Ted's best friend, the couple's confidant, was also present. We spoke the truth in love and told him why she wanted temporary separation and that the ultimate goal was reconciliation. Chapman (2005, p. 13) said that separation can be a valley of contemplation and restoration.

Ted got angry, packed his stuff and moved back to his mother's house that night. However, he kept beseeching Bea to allow him to return claiming that he would be more tempted to commit adultery if he was away from home. Her parents-in-law also begged

Bea to let him return home. Bea relented and he came back to the house after two weeks. He finally realized that Bea would no longer tolerate his philandering when she filed for annulment. He called me up, apologized for his rude behavior during the confrontation, and requested me to counsel them as a couple.

Assessments Administered

The assessments given to the couple were the intake interview as well as the IPIP-NEO (International Personality Item Pool). IPIP-NEO is an assessment based on the Big Five Personality Model - Neuroticism, Extroversion, Openness to Experience, Agreeableness, and Conscientiousness (Berk, 2010, p. 427).

Ted's Family of Origin

Ted, a Chinese Filipino in his early 50s, is the youngest in his family. He has two older brothers who are twins named Tom and Ted (pseudonyms). His eldest brother Tom has separated with his first wife Ann (pseudonym). Their only son Ned (pseudonym) was left under the care of his mother. He is presently working in the United Kingdom and has another family with Ren (pseudonym).

The other twin, Ted, lives in Davao, the southern part of the Philippines. He has five children from three different women. His only marriage was with Lea (pseudonym), with whom he has two children - Lance and Leo (pseudonyms). After they separated, he cohabited with another woman named Imee (pseudonym), with whom he sired Ian and Ivan (pseudonyms). They parted ways and he is now cohabiting with Karla (pseudonym) and their child named Irene (pseudonym).

Ted's parents are still alive but no longer living together. When Ted was only 12 years old, his father Chiu (pseudonym) left his mother Lulu (pseudonym) for a younger

woman named Zen (pseudonym). His father wanted to be reconciled but his mother refused to accept him back and had stopped communicating with him. As it is, his father is still living with the same woman until now. Ted hated his father before for abandoning them but he now enjoys a more amicable relationship with him. Ted described the mistress as a kind woman who would talk to him and even allowed his father to give Ted's mother money when she was sick. Ted continued to live with his mother, who is very caring and a good cook, even after getting married. Ted and Bea only moved out ten years after.

Bea's Family of Origin

Bea is the youngest daughter of a middle-class blended Chinese family. Her father Zho (pseudonym) was from China, where he was forced into marriage with Mei (pseudonym), with whom he had two sons - Dan and Don (pseudonyms). When he came to the Philippines, he fell in love with Bea's mother Lily (pseudonym), who already had a son named Cai (pseudonym) from her first marriage with Lin (pseudonym). They cohabited and had two daughters – Bea and her older sister Carol (pseudonym).

Both Bea's parents are deceased. Her father died of cancer in 1991 while her mother died in 1981. Bea enjoys a good relationship with her siblings, including her half-brothers. She even travelled all the way to Isabela (which was 10 hours away from Manila) to encourage and cook for her half-brother Dan who was undergoing kidney dialysis. Her older sister Carol, who is single, lived with them for around 10 years. She helped Bea tutor her two daughters. She only moved out when she and Bea's husband had a big fight last 2015.

Ted's Growing Up Years

Ted was born and raised in Manila. Growing up, Ted had a lot of playmates. When his parents separated, he coped with this sad event in his life by spending time with his grandmother and friends. He met Bert in elementary and had been close friends ever since. They spent their weekends engaging in martial arts, watching concerts, going to disco houses and the beach. As a teenager, he tried cutting class, smoking, and drinking beer.

Bea's Growing Up Years

Bea expressed that childhood was the happiest stage in her life. She lived in the province of Isabela, the second largest province in the Philippines located in the north. Her parents were still alive at that time and she holds those precious memories close to her heart.

Bea came to Manila for her secondary education because there was no Chinese high school in Isabela. Bea is a shy person and has only a few friends. Her life as a teenager revolved around her home and school. She studied hard as her parents ingrained upon her that education was the only thing that cannot be taken from her and her stepping stone towards a bright future.

Ted's Educational and Career History

Ted graduated from a Chinese high school with average grades and took up Bachelor of Science majoring in Management in college. As a working student, he has served as a messenger, collector, and storekeeper. He eventually took a fulltime job without finishing his college studies.

He worked as a salesman for a company that sold garments in different provinces for ten years. He attributed his knowledge and skills to his father, who was also a salesman. He then worked for two years in a textile company and another two years in an adhesive company. Since then, he has been working as a warehouse manager.

Bea's Educational and Career History

Bea studied in the province and was consistently in the Top 3 of the Honor Roll. She transferred to Manila for her secondary education. She studied at a Chinese high school and graduated Top 10 of her class. Her father's admonishment that she study and work hard were cultural values passed on from generation to generation. At a young age, Chinese children were exposed to adages like *"If one does not work hard when young, it will be useless for him to regret when he is old"* (Chun, Lam, & Wong, 2011, p. 88).

She took up Bachelor of Science majoring in Pharmacy and worked as a licensed pharmacist for a drug store for eight years. She had to attend seminars to earn credits for her license's renewal but there is no need to do that now. The requirement of taking continuing education for license renewal was waived by one of the female senators.

The ten-hour shift was too taxing such that she resigned and got a job in a cosmetic company. Her boss trusted her immensely and would even ask her to help with personal matters such as buying groceries and going to the bank. She has been working in this company for the past twenty-six years. In fact, the apartment where she is currently living belongs to her boss.

Ted and Bea's Dating and Marriage History

Ted's path crossed with Bea because he had a crush on Bea's neighbor and Bea served as the go-between. But as he got to know Bea more, he courted her instead of the neighbor. He liked her smile, pleasing personality, and kind demeanor.

Ted came to know Christ through Bea. When Bea was studying in college, she stayed in a dorm for girls. Her dormmate shared the gospel to her in 1986. She gladly accepted Christ and joined a Baptist Church. Ted and Bea were baptized together in 1986 but he remained a nominal Christian. They went steady for 7 years. To formalize their engagement, they had a simple dinner with their guardians. They got married in 1988 but didn't go on a honeymoon as Ted was sent to the province by his company immediately. They have two daughters: 25-year-old Jo (pseudonym) and 15-year-old Jen (pseudonym).

Ted had several affairs throughout their marriage. Bea recounted painfully how she found out that he slept with another woman named Veni (pseudonym) the night before they got married. She learned through common friends that he slept with Mia (pseudonym), whom he met at the gym. Bea confronted Ted when she saw pictures of him with his arm around Mia. He vehemently denied that there was anything going on between them.

Ted had another fling with a woman named Jaz (pseudonym), whose children were in the same school as his daughter Jen. It caused much embarrassment to his daughter when the rumors reached her. Bea told her mother-in-law about the affairs but her mother-in-law just dismissed her by saying that it was normal for men to have mistresses.

The worst was his affair with a married woman named Fey (pseudonym) because it went on for at least two years. Bea was so hurt when she saw in Facebook that he took Fey to their special dating place. Furthermore, he left her at the hospital after her operation to meet with Fey.

Bea brought this issue up and he promised to stop all communication with Fey. When Bea accidentally saw their text messages to one another on Ted's cellphone, Ted reasoned out that he wanted to slowly break up with Fey so as not to hurt her. Bea got fed up of his excuses and of getting hurt and decided to file for annulment.

Ted and Bea's Medical and Psychiatric History

Ted is 5 feet 8 inches tall and weighs 218 lbs. while Bea is 5 feet 2 inches tall and weighs 105 lbs. Both of them are physically healthy and not taking any maintenance medicines. Neither of them had surgery of any kind or been diagnosed with a mental health disorder.

Both Ted and Bea speak coherently and have a good grasp of the English, Tagalog, and Chinese languages. They speak in Chi-Tag-lish, which means they use Chinese, Tagalog, and English words in one sentence. This is the colloquial way of talking among the Chinese Filipinos residing in the Philippines.

They exhibited having no disorientation when it comes to sense of time, place, and of their own selves. They knew exactly what was happening to them and around them. For instance, I texted to remind them of our counseling session, both of them texted back to confirm. They knew where to meet with me even at times when we have to change venue.

There was no indication of suicidal or homicidal ideation on both Ted and Bea's part. Having a healthy fear of God and strong love for her children helped Bea not to consider suicide as a way out of her marital woes. Though Ted has a temper, he has never been angry to the point that he wanted to kill his wife or children. They have never been to a psychiatrist and it was their first time to consult a pastoral counselor as a couple.

Under the Diagnostic and Statistical Manual of Mental Disorders (5th ed.; DSM-5; American Psychiatric Association, 2013, p. 716), Ted and Bea met the criteria for marital and partner problems V61.10 (Z63.0). This is characterized by relationship distress which impaired functioning in behavioral, cognitive, or affective domains. Conflict resolution difficulty and withdrawal fall under the behavioral realm while negative attributions or dismissals of the partner's positive behaviors fall under the cognitive realm. Anger and sadness fall under the affective realm. Extramarital affairs are not included in DSM-5 but considered aberrant sexual behavior which may result in significant stress or impair social, occupation, or everyday functioning (Becker, 2015, p. 5).

Results of the IPIP-NEO (International Personality Item Pool)

Besides interviewing the couple for assessment, Ted and Bea took the IPIP-NEO (International Personality Item Pool) online and the results were discussed during one of the counseling sessions. This test revealed how the couple fared in the Big Five Personality traits - Neuroticism, Extroversion, Openness to Experience, Agreeableness, and Conscientiousness (Berk, 2010, p. 247).

The results showed that Ted is an extrovert while Bea is an introvert. Ted scored high while Bea scored low in Friendliness, Gregariousness, and Assertiveness. Ted agreed that he likes being with people and finds it easy to make friends with others. This is a plus factor in helping him close deals as a salesperson. When necessary, he would speak up and fight for his rights. Bea enjoys being alone and has only a few close friends. She speaks softly and slowly. She tends to give way to others so as not to rock the boat.

This is also supported by her high scores in the areas of Agreeableness, Sympathy, Altruism, Cooperation, Morality, and Modesty. Although Ted got high scores in the areas of Agreeableness, Sympathy, and Altruism, he scored lower in the areas of Cooperation, Morality, and Modesty. Compared to Bea, he has a tendency to consider himself better than others and think that a little deception in social relationships is necessary.

Ted's Excitement-seeking and Cheerfulness scored average while Bea got low scores. They both scored average in their Activity Level. Ted likes to swim but stopped when no one would accompany him. Bea doesn't like sports but do some walking as her exercise. She is more into arts and likes to cross stitch, sew, and cut paper designs. With the advent of technology, she now likes to play using her IPAD for leisure.

Ted scored higher when it comes to Trust. This means he assumes that most people are fair, honest, and have good intentions. Bea's lower level of trust may have been brought about by being deceived and betrayed by Ted for many years.

When it comes to Conscientiousness, Dutifulness, and Achievement Striving, Bea scored higher than Ted, who got average scores. Even as a student, Bea tried her best to

excel and is regarded by others to be reliable and hardworking. She carried this kind of attitude to her present job, where she has worked for the past twenty-six years. Ted is the designated driver of the family and drives his youngest daughter to school everyday.

Both Ted and Bea got average scores in Self-efficacy and high scores in Orderliness and Self-discipline. Ted's self-discipline can be clearly seen when it comes to his physical regimen. He goes consistently to the gym to work out.

Ted's level of Cautiousness is low while Bea's is high. Low scorers have a tendency to say or do things without thinking of the probable consequences of their actions. Ted's sense of moral obligation is only average as indicated by his score in Dutifulness. These could have accounted for his adulterous behavior.

There is a sharp contrast in the scores of Ted and Bea when it comes to Neuroticism. Ted scored high in Neuroticism, Anger, and Immoderation while Bea scored low. This means that Ted is easily upset, more sensitive, and emotional while Bea is emotionally stable, composed, and exceptionally calm even in stressful circumstances. Those who get upset easily value justice over harmony and those who are slow to get angry value peaceful existence than being right (Atkinson, 2005, pp. 70-71).

As it is, Ted smiled less often and spoke in a louder and sometimes confrontational tone during counseling sessions. He didn't deny that he has an anger management problem after Bea recounted incidents when his anger got out of control. However, he has never hit Bea or she would have immediately left him.

Compared to Bea, Ted seems to be more emotional. I've witnessed him cry more often than Bea. Bea has more control of her emotions or she would have filed for annulment years earlier. She said that it was her love for her husband and her children

that kept her from filing an annulment. She often plays the role of peacemaker in their home – be it between Ted and the children, or between her two daughters. Though she was hurt by how her in-laws treated her during the ten years they lived with them, she had forgiven them. They eventually moved out and rented an apartment owned by her boss.

Scoring high in Immoderation revealed that Ted has a tendency to be oriented toward short-term pleasures and has difficulty resisting strong cravings (in his case, sexual urges). Ted scored average in Depression while Bea scored low. Ted's level of Vulnerability is high while that of Bea's is average. This showed that under pressure, Ted would exhibit panic, confusion, and helplessness.

Bea's level of Self-consciousness is high while Ted's is average. Compared to Ted, Bea is easily embarrassed and more concerned about what others think of her. This might cause her to feel shy and uncomfortable around others. Both got average scores in Anxiety, which means they do not succumb to worries easily.

Both Ted and Bea got low scores in Openness to Experience, Intellect, and Liberalism. These indicate that they are practical people who like to think in plain and simple terms. They are more conservative and resistant to change.

Ted got an average score in Imagination while Bea got a low score. Ted scored high in Artistic Interests and Emotionality while Bea scored low. This means Ted tends to fantasize, appreciate natural and artificial beauty more, and is more aware of his own feelings. Their level of Adventurousness is average, which means they are only a little open to trying new activities, going to foreign lands, and experiencing different things.

Case Formulation

Bea came for counseling because she was tired of being married to a man who had several affairs throughout their twenty-six years of marriage. She tried to ignore her husband's philandering for the sake of having an intact family but she finally could not take it anymore and filed for annulment. This was a wake-up call for Ted, who thought that his wife would put up with his behavior for the rest of their married life. Ted and Bea wanted to give their marriage one last chance through counseling.

The pastoral counselor believed that both Ted and Bea had misguided thoughts about what a Christian marriage should look like. Through Cognitive Behavioral Therapy, the pastoral counselor hoped to challenge their self-defeating and imprudent thoughts. Only when they changed their way of thinking can there be changes in their behavior. Using Brief Pastoral Counseling, the pastoral counselor will draw principles and insights from the Bible so that the couple could have a biblical understanding of how God views marriage and infidelity.

Through Hope-Focused Marriage Counseling, the pastoral counselor will let the couple see that with God's help and as long as they were willing to cooperate, there was hope for their marriage. Different skills and strategies will be taught to Ted and Bea to enhance and strengthen their relationship as a couple.

Recommendations

It was suggested that the couple meet with the pastoral counselor every other week for one and a half hour per session. Integrated Christian Counseling, comprised of Hope-Focused Marriage Counseling, CBT, and Brief Pastoral Counseling, will be used. The pastoral counselor hoped that the Marriage Counseling sessions will provide the

platform for the couple to express and sort through their thoughts and feelings and that the sessions will equip them with new skills to enhance their floundering marriage.

Both Ted and Bea displayed no personality or character disorder or medical condition, so no collateral therapy was needed. Since Ted is a male and regularly attends the Couples' Bible Study, the pastoral counselor encouraged him to talk with the male pastor regarding his struggles with sexual issues.

Prognosis

The pastoral counselor believed that prognosis was good since both Ted and Bea were willing to undergo counseling to save their marriage. If at least one party is willing to work on the marriage, there's hope for the marriage, how much more if both of them cooperate. Virginia Holeman (2004, as cited in Stanley et al., 2014, p. 270) attested that couples who are committed to change are the ones who make change happen. Furthermore, both have a personal relationship with God and have asked God to improve their marriage. They attend worship service every Sunday together with their youngest daughter.

Process of Therapy

The pastoral counselor talked to Bea individually for five times. She poured out her heartaches and explored her options with the pastoral counselor. She still loved her husband and wanted to have an intact family but was too hurt by her husband's numerous affairs.

The pastoral counselor met Ted for the first time in their house when Bea told him of her plans for temporary separation. After finding out that his wife had filed for annulment, he requested to meet me at the church. We met three times all in all. The

first two times, he came alone and cried while sharing his side of the story. For the third time, he came with his close friend. He wanted me to talk to their daughter Jo whom he thought to be the factor why his wife wanted to separate from him.

Below are the summaries of the fifteen counseling sessions: thirteen sessions with the couple, one session with their two daughters, and one with the entire family. A genogram of the Sy family can be found in the Appendix. The therapist identified family patterns to assess the client's problem and to provide appropriate interventions (McGoldrick, Gerson, & Petry, 2008, pp. 40-44).

Session 1.

The couple dressed casually (i.e. cotton shirt and walking shorts for Ted; blouse and jeans for Bea). Bea wore simple jewelry and wore no make-up. They were both commended for their willingness to work on their marriage. They signed the informed consent form granting the pastoral counselor permission to use their family as a case study. They knew that the counseling sessions will be documented and that their names and pertinent information will be changed to protect their identities. They were assured that everything will be kept confidential. This is also a biblical concept for it is stated in Proverbs 11:13 that a gossip betrays confidence but a trustworthy man keeps a secret.

Expectations and goals were discussed. Both of them concurred that their goal was to save their marriage. However, Bea made it clear that she will push through with the annulment if Ted gets involve with another woman again. With tears in his eyes, Ted apologized for being unfaithful and promised to do everything he can to preserve their family.

It was clarified that the role of the pastoral counselor was to help them sort through their issues and equip them with new skills to improve their relationship as a couple and as a family. Just like the work done by Greg Smalley (as cited in Smalley, 2014, p. 5) and his team with couples on the brink of divorce, 93% of which were still together and thriving after five years, the pastoral counselor hoped to strengthen their marital bond. The ultimate outcome will be up to them. We all agreed to meet twice a month for an hour and a half.

The session ended by the pastoral counselor's testimony of how God healed and sustained her parents' rocky marriage such that they were able to celebrate their 45th wedding anniversary in Japan. This was shared to inspire hope. They were tasked to complete the IPIP-NEO (International Personality Item Pool) online and to email the results to the pastoral counselor before the next session. Their daughters were requested to do likewise but their results will be discussed in a separate session.

Session 2.

The results of their IPIP-NEO (International Personality Item Pool) tests were discussed. Their strengths were emphasized and they were challenged to accept and understand one another.

Session 3.

To enhance the couple's love map, which was one of the strategies found in Hope-Focused Marriage Counseling (Gottman & Silver, 2010, pp. 47-60), the couple was asked questions about each other's likes and dislikes. This exercise revealed that they were familiar with their spouse's preferences. For instance, Ted knew that Bea's favorite

flower was yellow roses while Bea knew that Ted's favorite dish was "adobo" (a Filipino dish with stewed pork and boiled eggs).

They were then requested to share their love story with the premise that happy memories of the past could reignite their fondness and love for each other (Gottman & Silver, 2010, pp. 63-66). Their faces lit up as they shared why they fell in love with each other in the first place.

When asked to identify three qualities they like about each other, Ted said the he liked Bea's patience, gentleness, and delicious meals. Bea shared how she admired Ted for being responsible, hardworking, and assertive. The pastoral counselor hoped that getting them to talk on each other's positive traits will help diminish the focus on each other's weaknesses (Nichols, 2013, p. 248).

The Speaker-Listener Technique (Markman, Stanley, & Blumberg, 2010, pp. 131-133) and the ground rules for fighting were discussed. For instance, there should be no raising of voices or raising of fists during confrontation. Bea said there was only one incident in which Ted grabbed her by the collar and nearly hurt her physically. She said she would have left him if he had hurt her or the children.

They were taught how to speak the truth in love (Ephesians 4:15) using the sandwich style. Like two pieces of bread with Spam in between, they should say something positive at the start and at the end of each dialogue. They can start by saying what he/she appreciated about the other person, followed by what he/she wanted the other spouse to change and then end with a positive note. "I" statements instead of "You" statements should be used (Gottman and Silver, 2010, pp. 164-165).

Session 4.

Ted said that he was happy that he was able to drive his youngest daughter to a sketching competition last Saturday and that the three (Ted, Bea, and Jen) of them went shopping and had dinner together last Sunday. Bea reported that she prepared macaroni salad as Ted requested.

They were asked to write down on a sheet of paper one to three things they would want their partner do for them for the next two weeks. They exchanged lists and discussed what they wrote.

Bea's requested that Ted stop cursing and to be more patient when driving. She appreciated his effort but she and Jen would rather commute than to be in the same car with him whenever he was angry. He gets frustrated easily during traffic, which is one of the perennial problems in Manila. She recounted how their youngest daughter Jen came home crying after being reprimanded by Ted on their way home.

Bea also wanted some time for herself. She gets stressed whenever she hears Ted bickering with Jen or the maid. To prevent quarrels, she would do what Ted commanded Jen to do (e.g. get him a glass of water).

On the other hand, Ted requested that they sleep side by side instead of having Jen sleep between them. Ted stated that she doesn't want to make love with him and that was one of the reasons why he went after other women. His other request was that they have dinner on their wedding anniversary. Bea looked reluctant and reasoned that she might be asked to work overtime that night. It was suggested that she request her boss to let her off earlier since this was a special occasion. She agreed and Ted offered to fetch her. Gottman and DeClaire (2001, p. 227) encouraged readers to celebrate anniversaries,

birthdays, and other special occasions. Ted was commended for his desire to make their anniversary a memorable one.

Session 5.

Ted called twice before this session. He was perturbed because Bea was ignoring and cold towards him. It was recommended that he give her some space. He later found out from his aunt that Bea was angry and hurt regarding what he said about her to his mother.

Because of the disagreement, they did not go out for their anniversary dinner as planned. He bought her flowers but not yellow roses, as they were not available. They attended their church's Parenting Seminar as well as the Couples Fellowship's Mooncake Party that weekend.

They were provided with a sheet of paper that contained Dr. Gary Chapman's Five Love Languages (2014, p. 18) and practical ways on how to apply them. That way, they can show love according to how their spouse wanted to be loved. Ted said his Love Languages were Time and Touch while Bea's Love Languages were Words and Service.

They were each given twenty-five cards that contained Bible verses for married couples. They were to read one for each day and then exchange cards once they finished reading the entire twenty-five cards.

Session 6.

The couple came in late and apologized profusely. It turned out that they were involved in a car accident. Bea was unhappy and felt tensed about what happened because Ted lost his temper, kept honking the horn, and cursed the other driver. Ted

corrected his wife several times in the course of the conversation. He explained that she had a tendency to procrastinate and since he did not want to be late, he drove faster.

Ted shared his frustration over Jen's rudeness. She wouldn't obey or reply when he asked about something. He wanted to hear a "Yes" or "No". He'd ask Jen to call Jo to join them for dinner and Jen muttered that it was a waste of time as Jo won't join. Ted was reminded that Jen is a typical teenager and that having a closer relationship with them will make it easier for them to obey him.

Bea said that Jo sometimes joined them for dinner on weekends. Ted expressed that he didn't like to invite Jen out because he didn't want to be rejected. He dejectedly remarked that no one would miss him if ever he died.

Session 7.

The issues of anger and forgiveness were tackled in this session. Ted was reminded that though others can provoke him to anger, he can control his temper with God's help. They were given tips on anger management and how to resolve conflicts.

According to Smalley and Cunningham (2009, pp. 95-108), the three expressions of anger are: repay it, replay it, or resolve it. Instead of reacting to anger in an unhealthy way, they can pray, mentally count 1 to 10, breathe deeply, and memorize verses on patience. The couple was asked how they would want their spouse to react when they get angry. Ted said he wanted Bea to hug him while Bea wanted space and time to be alone.

Forgiveness was discussed from the Bible's point of view. It was made clear that forgiveness is not denying that one has been hurt or condoning the wrong things the offender did (Stanley, 1992, pp. 203-212). The Five Languages of Apology from Dr.

Gary Chapman's (2010) book was introduced to them so that they could learn how to apologize to one another effectively.

Session 8.

This session was only with Ted and Bea's 25-year-old daughter Jo and 15-year-old daughter Jen. Though Jo appeared boyish with her short hair and style of dressing, she made it clear that she was not a lesbian as her uncle implied. She is a Christian and was active in church during college. She stopped going to church and found it difficult to forgive her father.

She was angry with her father for hurting her mother with his philandering and for loving her male cousin Ned more since he wanted to have a son. Her maternal grandmother and uncle bullied her when she was young. She felt disrespected when her uncle called her a 'tomboy' in front of his friends.

She was livid when her father forced her Aunt Carol, who was her roommate, to move out. Although she harbored resentment that her mother did not do anything when that happened, she acknowledged that Bea was a good mother and a great encourager.

She said her father was not a good provider and couldn't think of one positive trait about her father. She was not on speaking terms with him. For her, that was better than ending up quarrelling with him. She admitted that she is sarcastic, moody, and easily angered. She was skeptical that her father has changed as he claimed. She suspected that her father was still seeing the mistress as it was easy for him to do so with his flexible working hours. She was reminded that it would be unfair and unwise to judge her father based on speculations especially if he really has changed.

Jen's issues with her father revolved around his temper and womanizing. She was embarrassed that her father slept with one of her classmates' mother. She has a consistent devotional life and actively serves in the youth fellowship and school activities. When asked to name her parents' positive qualities, she said that she inherited her mother's creativity and sense of humor as well as her father's firm beliefs.

After hearing them out, the pastoral counselor emphasized the importance of forgiveness for healing to occur in the family. They were challenged to pray for their parents. Furthermore, using Emotionally Focused Therapy's (Johnson, 2004, p. 94) technique of relabeling and reframing emotions, they were taught that their anger especially with that of their father's might be a secondary emotion and their primary emotion was hurt (Johnson, 2004, p. 95). This may help them see their father in a new light. The results of their IPIP-NEO (International Personality Item Pool) were also tackled.

Session 9.

This was the only session in which all four family members were present. Each was welcomed and thanked for coming. Their oldest daughter Jo didn't want to come at first and when she entered the room, the only available chairs were the ones beside her father. She sat on one and moved the chair a little bit away.

The pastoral counselor asked the miracle question (Wedding & Corsini, 2014, p. 395), "How would things be different at home in the absence of infidelity and family conflicts?" The youngest daughter Jen replied that they would be doing things together and that their home would be a happier place. It was somewhat similar with Ted's

answer in that they will be dining and taking trips together. Bea said she will have peace of mind while Jo said she'll pass.

Since Christmas was just around the corner, the pastoral counselor asked them what they would request from one another as a form of Christmas gift. Jen requested that her father stop cursing, listen to her without reacting, and be more patient when driving.

Ted explained his side then stated that he wanted Jen to wash her face and take a bath daily. He requested her not to wear earphones inside the car lest he had to repeat himself in a louder voice. Jo looked exasperated as Ted and Jen were talking.

Jen wanted her mother to come home early so they can talk and not to go to work whenever she has a headache. Her mother wanted Jen to focus on her studies. She believed Jen, a former honor student, can get better grades by spending less time watching anime, playing the guitar, and chatting with friends. Jo said that she learned this the hard way. She had failing grades before and had a difficult time during her first year in college. Jen wished that Jo would come home early so she won't worry. Jo explained can't do anything about it as it was work-related. The pastoral counselor, who sensed that Jen wanted to spend more time with her sister, suggested that they have a coffee date.

Jo entreated her father to be more sensitive in his speech and actions toward Jen's classmates and that her mother learn to say "No" when her boss ask her to do extra work on her day-off. She mentioned that it pleased her to know that Ted and Bea were attending Couples' Bible Study. Both Ted and Bea requested Jo to dine together with them even if she won't talk to Ted. This was a valid request as meal times bond people together as long as unpleasant topics be avoided (Parrott & Parrott, 2006, pp. 102-103).

Ted cried while Bea was teary eyed during the session. The pastoral counselor challenged them to put their hope in God, to grow spiritually, and pray for their family. They were also entreated to consider and fulfill each other's requests.

Session 10.

Ted and Bea felt positive about the previous family counseling session. The atmosphere at home was less tense. They were able to have dinner together for a few times. Ted said that he just remained silent in order not to aggravate Jo. The pastoral counselor commended him for doing that.

Bea expressed that she was tired of serving as Ted and Jo's go-between. Ted complained that Jo doesn't respect him. She wouldn't answer when he talked to her. She'd slammed the door and would make snide remarks when he was around. She wouldn't even pass him the rice when he asked her to.

The pastoral counselor empathized by acknowledging how painful it must be for him to undergo all of this. It was suggested that since Jo said she was not ready to talk to him, he can text her to show his concern.

Bea said that Jo was stressed at work and exuded negativity. She enrolled her in a two-day personality development seminar. She didn't want to join at first but told Bea that the seminar made her realize that she was depressed and angry. Bea noticed that Jo's demeanor improved after the seminar. It was recommended that they pray as a family once a week.

Session 11.

Ted and Bea said that they didn't pray together as a family before going to sleep. They just prayed on their own. Ted did text Jo but he said it seemed to have no positive

effect on their relationship. The pastoral counselor didn't disclose to him that she was able to talk to Jo. Jo was irritated over her father's text as he doesn't apply what he was texting. She wanted to be assured that her father has stopped lying and womanizing. Ted was encouraged to keep texting Jo from time to time. He was also reminded to resist the temptation of lust to keep his family together.

Bea shared that Jo seemed to be angry with her whenever she talked to Ted or when she slept in the same room with him. The pastoral counselor indicated that it might be because Jo didn't want to see her being hurt again.

Bea was absent from work for four days due to headache, stiff shoulders, and lower back pain. She was very stressed at work. Not only did she not receive a bonus but she found out that the newly hired Marketing officer got a much higher salary than her. She felt that was unfair since she would even do odd jobs for her boss for no extra pay. For instance, her boss often asked her to buy groceries, which were heavy, and she had to walk for 30 minutes to bring them to her employer's house.

The concept of self-care or learning how to take good care of one's self physically, emotionally, spiritually, and mentally was imparted to Bea (Smalley & Paul, 2014, p. 23). She was challenged to be assertive and learn how to say "No". For Bea, duty was a driving motivator. Saying "No" means hurting others so she easily set aside her own legitimate needs to give in to the needs of others (Carter, 2000, pp. 25-30). The pastoral counselor gave her some tips on how to be assertive. If there was more time, it would have been good to role play with Bea so she can effectively apply the assertiveness techniques in real life situations (Smith, 1990, p. 153).

Session 12.

Both Ted and Bea cried during this session. Ted was hurt because Bea told him he can move out of the house if he wanted to. Bea clarified that she was willing to let him go if he was happier with his mistress Fey. She remembered how ecstatic he was when talking on the cell phone with Fey and that hurt her. She also raised the issue of Ted meeting up with Fey when she was hospitalized. She needed assurance that Ted loved her and their daughters more.

Ted apologized again and assured her that Fey belonged to the past and he has stopped communicating with her. Gordon et al. (2008, p. 431) ascertained that greater remorse generally improves the effectiveness of couple therapy. Ted was reminded that rebuilding trust after his several affairs was not going to be easy. He had to work extra hard to make Bea feel emotionally secure. He needed to be transparent and tell the truth especially if Bea asked him about something.

Bea said she felt pressured to attend the Couples' Bible Study. They were asked to read the Bible and write their insights in a journal. She'd feel guilty when she read of how the others' updates such that she asked Jo to delete her from the Couples' Bible Study's Viber group. She doesn't feel comfortable with the group as most of the wives there don't work. She tried attending another Bible Study group with Jo and felt more at home there.

It was suggested that Bea give Couples' Bible Study one more try. The topics being discussed there can help strengthen their marriage. Ted shared that he would religiously do the assignments but Bea don't due to her hectic schedule. There were a few instances in which both of them did the assignments together because Ted kept

badgering Bea. Based on what he shared, he was more of the pursuer in the relationship while Bea was the distancer (Weeks & Fife, 2014, p. 79). Ted was requested not to pressure Bea into attending the Couples' Bible Study if ever she decided not to go anymore.

Session 13.

They reported that they did their assignment for the past week which was to write three things that went well for the day. Bea was delighted that Ted gave her yellow roses for Valentine's. Ted offered to drive Bea to the Friday Bible Study when he saw her carrying a big tray of lasagna. He wanted to join their Bible Study but Jo walked out when she saw him. Ted was offended but controlled his temper and just continued talking to others. The pastoral counselor praised him for not losing his temper and requested him not to attend again so Jo can at least have one venue for growth. She has stopped going to church and only listened to podcasts.

Jo wanted to work in the province but Bea was reluctant. We discussed some of the advantages and disadvantages of Jo working in the province. Another issue that wedged between Ted and Jo was money matters. Ted was infuriated that Bea transferred the money in the time deposit to Jo's name.

The pastoral counselor shared how two couples recovered from the onslaught of adultery in their respective marriages. Ted was asked to read the book *Winning Your Wife Back Before It's Too Late* (Smalley, Smalley, & Smalley, 1996, pp. 1-155).

Session 14.

Both Ted and Bea reported that things at home have improved. Jo allowed Jen to go inside her bedroom and the siblings even had coffee together in Starbucks. Ted was reading the book assigned to him and even took down notes.

The issue of physical intimacy was brought up. Ted and Bea do hold hands once in a while and Ted would kiss her good night on the cheek but their youngest daughter sleeps between them. The pastoral counselor pointed out that this was a form of triangulation and not healthy for the entire family. According to Gregoire (2012, p. 228), co-sleeping is detrimental to the couple's sex life. Bea said that she was afraid to have sex with her husband after she got an infection last 2014. The possibilities of asking Jen to sleep in another room and for Bea to be more open for physical intimacy were raised.

They were asked to write notes to their spouse and two daughters. They have to complete the following sentences: "One thing I admire about you is _____. I'm sorry if _____. My prayer for you is _____." Ted stated that after writing the notes, he felt the thorns in his heart were taken out. Bea was elated that she was given the chance to express what she wanted to say in writing. The pastoral counselor hoped that through this intervention, their children would acknowledge their parents' humility and forgive them, thereby bring healing to their strained relationships (Chapman & Thomas, 2013, p. 15).

Ted and Bea were challenged to pray together for their children. The sessions usually ended with the pastoral counselor praying for the couple. For the first time, Ted and Bea prayed aloud and Bea thanked God for the pastoral counselor in her prayer.

Session 15.

In response to Bea's notes, only Jen thanked and apologized to her. Although Jo didn't thank her parents for the notes, Ted was pleased that that she was more polite towards him and grudgingly called him 'Pa' (Chinese term for *father*) when he happened to answer the phone. Ted watched a movie with Jen when Bea and Jo went to Isabela Province to visit a sick relative.

Ted and Bea looked happier. Things at home as well as their relationship have improved. Their daughter Jen, whom the pastoral counselor bumped into at church, attested that they smile and laugh together more. They were exhorted to put God in the center of their relationship and to work on towards becoming more physically intimate. The Sy family expressed their thanks verbally for helping them through counseling.

CHAPTER 5

CONCLUSION AND RECOMMENDATIONS

Conclusion

Gordon et al. (2008, p. 429) purported that approximately 30% of couples begin marital therapy because of the effects of an affair and such was the case for the Sy (pseudonym) couple. For this particular case study, the goals to help them sort through their issues and equip them with new skills to improve their relationship as a couple and as a family were achieved.

Like Norcross and Beutler (2008, as cited in Wedding & Corsini, 2014, p. 13), the pastoral counselor chose to use integrative Christian counseling (i.e. Hope-Focused Marriage Counseling, CBT, and Brief Pastoral Counseling) based on the needs of the clients. Three months after the last session, the pastoral counselor met with the couple again. By God's grace, the couple is still getting along well and the wife won't pursue the annulment.

Though therapists or pastoral counselors play an integral role in bringing families who are hurting into the healing stage, ultimately, it is God who heals. The pastoral counselor shared to the Sy couple the importance of relying on God. They were encouraged to spend time with God daily through praying and reading the Bible. Each counseling session was ended with prayer. It is likewise helpful that they attend fellowship and worship service together regularly. Kaplan's (1996, as cited in Yu, 2006, p. 26) premise that religion was helpful to people coping with stressful events was supported by various studies (Ellison, 1991; Friedman, Chodoff, Mason & Hamburg, 1963; Koenig, George, & Siegler, 1988; Pamer & Noble, 1986).

Recommendations

Below are some practical suggestions as to how pastoral counselors, Chinese Filipino pastors, and churches can help Chinese Filipino couples deal with the aftermath of an affair. In addition, more researches and case studies related to Chinese Filipino families should be done in the future.

How to Counsel Chinese Filipino Couples Following An Affair.

Confronting in Love. The Filipinos as well as the Chinese Filipinos desire to live in harmony with others and tend to avoid confrontation according to Gorospe (1988, as cited in Villar, 2008, p. 74). Yet without speaking the truth in love as advocated in Ephesians 4:15 and dealing with the issue, healing cannot take place (Gottman & Silver, 2007, pp. 157-185).

Arterburn (2013, pp. 77-78) said that people respond in different ways when confronted: they come up with excuses, project the problem on the one confronting him/her, show remorse, or make false promises. Nonetheless, loving confrontation is important and is clearly taught in the Bible (Matthew 18). The first step is to approach the offender one-on-one. If he refuses to listen, take one or two others along. If this does not work, the church has to be told.

During confrontation, the speaker should be brief, specific, and state things tactfully. There should be no labels, absolutes (e.g. “never” or “always”), insults, blaming or accusations. The listener should listen attentively and understand his/her spouse’s viewpoint without being defensive. If necessary, one can clarify reasons for one’s behavior but not make excuses (Beck, 1989, pp. 274-292).

It would be good for both spouses to talk about their hurts, dissatisfactions, concerns, and dreams for the marriage after the affair (Wright, 1993, pp. 78-79). The offended spouse can ask questions about the nature of the struggle or the sin because knowing the factors that lead to the affair could help the couple prevent it from happening in the future (Gordon et al., 2008, pp. 429-431).

Practicing Forgiveness. Forgiveness is vital in marriage for without it, marriage will fall apart (Worthington, 2005, p. 129). Forgiving love sets both the offender and the offended free and helps restores a wounded relationship (Worthington, 2005, p. 136). Forgiveness isn't tolerating the wrong, erasing the past, or forgetting. It does not mean that the offender is "off the hook" rather the offender should sincerely repent, humbly seek forgiveness, and turn from the hurtful behavior (Stanley et al., 2014, pp. 272-276).

Forgiveness is an act of the will that involves the following steps: recognize that Christ has totally forgiven our sins the moment we believe in Him; release the person from the debt we think is owed us for the offense; accept others as they are; view those we have forgiven as tools to aid us in our growth; and to reconcile with those from whom we have been estranged (Stanley, 1992, pp. 203-212).

Jesus forgave the adulteress but asked her to leave the life of sin (John 8:5, 11). Similarly, the one who committed adultery should not only confess to God and his/ her spouse but must immediately cut off all ties with the third party. On the other hand, it is the forgiver's responsibility to forgive, seek peace and be open to reconciliation (Stanley et al., 2014, pp. 271-282). The offended party should be taught how to deal with flashbacks and all the negative emotions that go with them (Gordon et al., 2008, p. 443).

Rebuilding Trust. Couples whose marriages are scarred by infidelity are advised to abstain sexually for a period (Becker, 2015, p. 217). Lack of trust in one's partner, resentment, and bottled-up anger serve as hindrances to intimacy (Wheat & Wheat, 1997, p. 24). Smalley and Smalley (1999, pp. 39-59) suggested that to open up his wife's closed spirit, a husband should be tender, understanding, apologize, and show genuine repentance.

Trust requires time; especially a time for the erring spouse to change and grow. It requires a track record, a pattern of consistent behavior. The erring party should be transparent by answering questions regarding his/her whereabouts truthfully and by sharing his/her passwords (Rosenau, 2002, pp. 350-353). This is done to develop trustworthiness among the couples. If the unfaithful spouse holds back the truth and the other spouse finds out later from another source, the relationship will suffer a setback (Weeks & Fife, pp. 266-267).

Although it is the erring spouse who needs to rebuild trust, the other spouse must participate to bring about healing in the marriage. Practicing forgiveness, spending time each day thinking how imperfect you are, and telling one's spouse "I love you" through various means are the top three ways to rebuild trust (Leman, 2009, p. 267).

Nurturing Commitment. Robert Sternberg (2000, as cited in Markman et al., 2010, p. 276) defined love as one part intimacy, fun, and friendship; one part passion and romance; and one part commitment. Commitment entails being assured that the couple can count on, support and help each other throughout their marriage. Preserving and protecting friendship in the marriage is one way to nurture commitment. In supporting one's spouse especially during stressful times, one should be aware of how his/her spouse

would best feel supported (Markman et al., 2010, p. 161). Markman et al. (2010, p. 21) enumerated five keys for a great marriage: nurture commitment; decide don't slide; do one's part, make it safe to connect; and open the doors to positive connections.

Enhancing Communication. Taking time out to communicate with one's spouse is essential to a strong marriage. Unstable marriages use criticism, contempt, defensiveness, and withdrawal as patterns of interaction (Gottman & DeClaire, 2001, pp. 50-57). To connect emotionally, couples should turn toward each other, and not turn away or turn against. Turning toward means to react in a positive way to your spouse's bid for connection. Being argumentative is to turn against while ignoring is to turn away (Gottman & DeClaire, 2001, pp. 65-87). Research on speech conducted by Kenyon College and the United States Navy revealed that the way a person was addressed determined to a large extent the kind of response he/she would make (Kong, 1999, p. 36).

Covey (1997, p. 204) said that at the heart of family pain is misunderstanding. Empathic listening within the other person's frame of reference can help avoid unnecessary grief. Parrott and Parrott (2008, p. 8) believe that it is important that spouses learn to trade places or walk in their spouse's shoes. One can do so by temporarily setting aside one's agenda, turning on one's emotional radar, and demonstrating care to the other party.

Both spouses should learn to express their thoughts, feelings and love to each other (Balswick & Balswick, 2007, p. 239). One can write a love letter to his/her spouse expressing feelings of love, sadness, fear, regret, or anger. Then he/she writes a response letter expressing what he/she wants to hear from one's partner. The last step is to share the love letter & response letter to one's spouse (Worthington, 2005, p. 225). Writing

love letters serve as an outlet for each spouse's thoughts and emotions and a bridge to connect spouses to one another.

Walter Kempler, a Gestalt family therapist, would encourage participants to talk to one another instead of using the therapist as a mediator. This eventually helps them learn to talk through their conflicts and hopefully to solve them on their own (Goldenberg & Goldenberg, 2004, p. 296).

Rekindling Intimacy. Schaefer and Olson (1981, as cited in Weeks & Fife, 2014, pp. 123-124) identified seven types of intimacy: emotional, social, intellectual, sexual, recreational, spiritual, and aesthetic intimacy. Couples are encouraged to rekindle intimacy in these seven areas by sharing ideas, doing pleasurable things together, showing affection, making love, having common friends, and shared values.

Gottman and Silver (2007, pp. 47-60) advised couples to enhance their love maps or to be intimately familiar with each other's world (i.e. likes, dislikes, dreams, fears, etc.). They are to treat each other as best of friends by focusing on each other's strengths and not weaknesses (Evans, 2003, p. 96).

Couples must learn not to place unrealistic expectations as this sets one up for disappointment and anger (Smalley & Smalley, 1999, p. 91). Couples must make a habit of constantly turning toward one another's attempt to connect for this allows spouses to be affectionate to one another, and to maintain their interests to each other (Gottman & DeClaire, 2001, pp. 38-44).

Weeks and Fife (2014, pp. 119-136) exhort couples to bring back the romance to the marriage by doing the things they did during the first few years of marriage. Couples

should set a date night once a week no matter how busy they are. Celebrating special occasions together is likewise encouraged (Stanley et al., 2014, p. 186).

Guarding Against Infidelity. As noted above, the Chinese character for a woman is 女. It is interesting to note that ‘adultery’ in Chinese is 姦淫, in which there are three women in the first character while ‘peace’ in Chinese is 平安, with one woman in the second character (Huang, Chen, & Huang, 2010, pp. 57, 329). That means there should only be one woman if peace is to reign at home. Hence, couples should take precautionary measures to protect their marriage.

First and foremost, couples need to put God in the center of their marriage. One should make intimacy with God as his or her priority for only God can satisfy our deepest longings (Chan, 2011, pp. 62-66). Aside from praying and having devotions individually, doing so as a couple nurture spiritual intimacy. It is also important to maintain physical and emotional intimacy. Intimacy comes from the Latin word *intimus*, meaning inner. It involves two people opening their inner selves to each other emotionally, intellectually, socially, physically, and spiritually (Chapman, 1997, p. 46).

Wearing one’s wedding ring and placing the picture of one’s spouse and/or children in the wallet or cell phone reminds one that he/she is married. Randy Alcorn (1997, as cited in Wilkinson, 1998, p. 223) surrounds himself with reminders of his spouse and children.

Boundaries should be set. Most women that Jenkins (1993, p. 44) have talked to agreed that flirting with someone else’s husband is wrong. If reciprocated, it can escalate and lead to adultery. Touching the opposite sex and texting double-meaning messages

should be avoided. If a friend of the opposite sex has a problem, it is advisable to counsel him/her as a couple (Jenkins, 1993, pp. 69-73).

Having an accountability partner is a good precautionary measure against sexual temptation. Rosenau (2002, pp. 344-346) advised against dining or travelling alone with the opposite sex.

Marriage mentors can help younger couples build solid foundations, enrich stable marriages, and encourage couples in distress (Parrott & Parrott, 2005, p. 168). Chan (2008, pp. 53-55) advocates that a wise mentor helps his or her mentee deepen his or her domestic life, cultivate his devotional life, and empower his or her developmental life.

Pastors Should Teach Members How to Guard Against Infidelity.

In his book *The Scandal of the Evangelical Conscience*, Ronald Sider (2008, as cited in Brandon, 2009, p. 43) said that 13% of traditional evangelicals say it is ok for married persons to have sex with someone other than ones' spouse. 19% of nontraditional evangelicals say adultery is morally acceptable. Being the spiritual heads of the church, pastors need to do clear teaching and preaching against infidelity. They have to teach members the roles husbands and wives play as well as the role of sex and forgiveness in marriage. In addition, they should teach church leaders and members to prioritize family over church ministry.

More Chinese Filipino Pastoral Counselors Be Trained.

There is a great need for more Chinese Filipino Pastoral Counselors in the Philippines. Seminaries like the Biblical Seminary of the Philippines, Alliance Graduate School, Asian Theological Seminary and International Graduate School of Leadership should strengthen their Pastoral Counseling programs.

Equip Chinese Filipino Pastors with Basic Counseling Skills.

It is highly recommended that pastors be trained in crisis or brief counseling. Competence is a must for pastors who want to be more effective in taking care of their flocks. Those who confide their problems are already wounded inside and out. They cannot afford to get hurt by careless words and misguided actions. Pastors should be careful not to condemn their counselees as they are already trying to set things right (Wright, 1993, pp. 59-65).

Listening is one way of caring. The good news is that listening skills and basic counseling techniques can be learned (Sanders, 1997, pp. 237-240). Pastors who are trained will avoid being triangulated by any family member (Donovan, 1999, pp. 103-106). For example, they will know how to deal with families who would identify a member as the “scapegoat” or the one with problems. Virginia Satir (as cited in Blume, 2006, p. 65) aptly coined the term “scapegoat” in dysfunctional families and hoped to shift the blame from the “scapegoat” to the interaction of the entire family.

Pastors who are trained in basic counseling will wisely refer clients who need long-term counseling to professional counselors, psychologists or psychiatrists. They will also not share the counselees’ stories as illustrations when they preach (Sanders, 1997, p. 55).

Conduct Premarital and Marriage Seminars in Chinese Filipino Churches.

According to Daugherty and Copen (2016, p. 1), there was an increase from 2002 to 2013 in the percentages of men and women who agreed with premarital cohabitation, non-marital childbearing, the right for gay and lesbian adults to adopt children, same-sex

sexual relations, and premarital sex for those aged 18. The church can address this issue by preaching and teaching against sex outside marriage.

Premarital counseling and seminars for unmarried couples help them to have a realistic expectation of marriage and their spouse. Pertinent topics help them assess if they are compatible or not. Though they may have to postpone the marriage or break off the engagement, it is better than ending up in divorce (Wright, 1992, p. 83). Singles should take Baoku's (2014, p. 136) advice to let their love for God keep them sexually pure before marriage. If they can practice self-control before marriage, it would be easier for them to say no to extramarital sex when they get married.

Churches can conduct marriage renewal seminars or PREP (Prevention and Relationship Enhancement Program) workshops to help couples strengthen their marriages and help them work through their struggles (Markman et al., 2010, p. 413). These seminars can focus on affair proofing Chinese Filipino marriages.

Train More Lay Counselors in the Philippines.

The Filipino and Chinese cultures in the Philippines are more communal than individualistic (Medina, 2001, pp. 16-19). The concept of *lian* (Chinese word for *face*), which involved protecting one's reputation as well as that of significant others, was a factor why the Chinese Filipino don't easily open up to outsiders regarding family matters (De Mente, 2000, pp. 246-249).

The participants in Lim's study (2000, as cited in Yu, 2006, p. 30) turned to family members during times of crisis. Younger siblings asked help from older siblings, who were tasked to take care of the younger ones (Cheong, 1983, p. 41). Relatives were easily accessible since traditional Chinese families placed much emphasis on kinship ties

and live together in one compound (Hsieh, 2003, p. 17). Of the 36.28% who sought help, the preferred helpers of Chinese Filipino students were parents, classmates, and friends (Chih, 1995, as cited in Yu, 2006, p. 30). Results showed that 73% of U.S. adults have served as a confidant to someone with marital problems such as infidelity and divorce. The most common confiding relationship was between friends, followed by siblings (Lind Seal, Dohery, & Harris, 2016, p. 438).

Hence, the church can conduct lay Christian counseling trainings like Stephen Ministry. Stephen Ministers have to meet certain qualifications such as spiritual maturity, emotional stability, and love for people among others. The entire priesthood of believers is needed during crisis intervention.

The empathy, warmth, and concern of laypersons and significant others are needed. The Greek word for fellowship, *koinonia*, implies an intensely close relationship with one another beyond mere human camaraderie. Empathic listening and intercessory prayer are part of that (Cloud & Townsend, 2003, pp. 77-80).

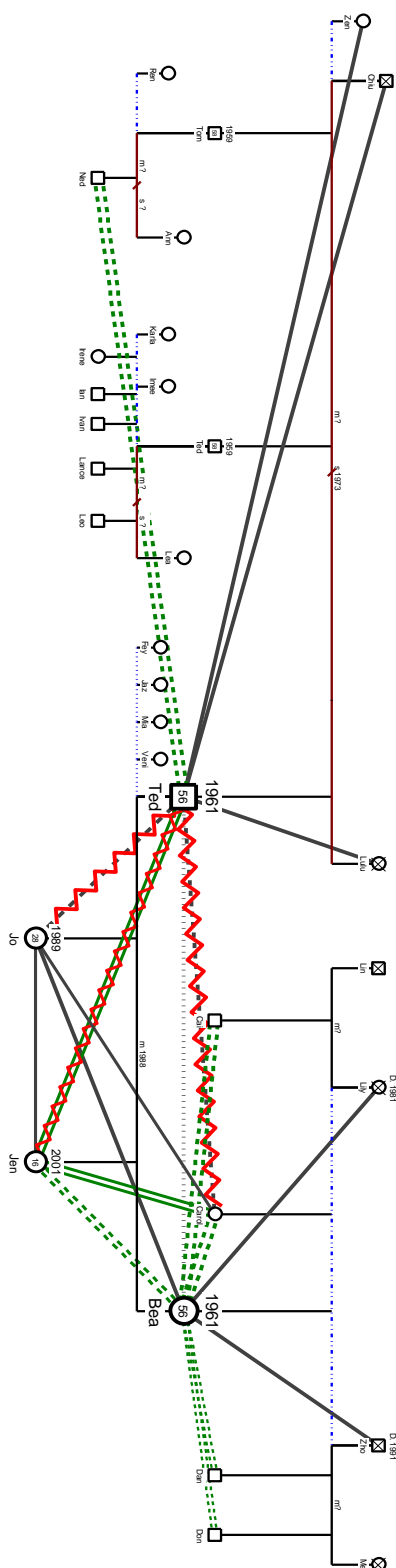
Teach Students How to Cope with Family Problems Through Guidance Counselors.

Since children spend at least 18 years of their lives pursuing education, schools can develop specialized counseling especially for those with family conflicts regarding infidelity. Guidance counselors can help them cope and teach them new skills (Villar, 2007, pp. 93-95). Group counseling can enable them to see that they are not alone and they can draw support from one another. Moreover, this helps them prevent from committing infidelity in the future (Rosenau, 2002, p. 346).

Overall Conclusion

This paper showed how integrative Christian counseling incorporating Hope-Focused Marriage Counseling, CBT, and Brief Pastoral Counseling helped a Chinese Filipino family cope with infidelity.

Ted and Bea's Family Tree



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FOOTNOTE

¹All Scripture references are taken from the New International Version (NIV), unless otherwise indicated.

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